Evangelical Christendom.

NOVEMBER, 1882.

THE MONTH.

The past month has been distinguished by great activity on the part of the leading religious bodies. The Church Congress at Derby, the meeting of the Congregational Union at Bristol, the Baptist Union at Liverpool, and various diocesan meetings, have been marked by much earnestness and ability. In each there appears to have been a desire to subordinate sectarian differences to a recognition of the great work of all the Churches—evangelization—and to deliberate on the best modes of carrying the Gospel to those who are either ignorant or careless, and of directing or aiding the novel agencies at work. Churchmen diverse in many respects, Nonconformists of many shades of opinion, agree in recognizing the imperative duty of preaching and teaching the pre-eminent doctrine of all who profess and call themselves Christians—faith in the efficacy of the Atonement, and salvation through Christ alone. To this end most of the addresses delivered, and most of the discussions which ensued, tended; and it is most earnestly to be hoped that the meetings will bear good fruit.

Speaking at the Church Congress, the Bishop of Lichfield said the Church must be more aggressive in her work if she would be faithful to her Master. The time to go forth to battle was, he urged, come; and what a noble work would it be for the Church of England if, throughout all her borders, a united effort were now to be made, in the strength of the Holy Ghost, to win for God the masses of the people, who are living in ignorance of His love, and in subjection to the power of evil! In a similar spirit, the Rev. W. Hewgill spoke at the meeting of the Congregational Union. He said the Churches had been sitting in their easy-chairs, and they wanted stimulating to the work of evangelization among even the most degraded classes. In a paper on "Evangelistic Work in Large Towns," read at the meeting of the Baptist Union, the Rev. T. V. Tymms, of Clapton, urged that what was needed in order to increased power as stewards of the Gospel of Christ was not new machinery, but new life. His conviction was that the work of evangelization would never be rightly done until all the Churches insisted that the great commission rested on individuals, and that without individual fidelity it could never be discharged. They wanted the preaching of Christ in the workshop, warehouse, factory, market, and home, by the maintenance of Christ-like work and deeds.

A most interesting incident of the Congregational gathering at Bristol was the visit of a deputation of clergymen of the Established Church, more than

thirty in number, headed by Dr. Elliott, the Dean of Bristol, and including Canon Girdlestone. The address, presented by the Dean, was signed by fifty-eight of the clergy of Bristol, and offered a sincere and Christian welcome to the Congregational Union. In it the desire was expressed that all who hold the truth as it is in Jesus Christ should live in brotherly love with one another, and, as far as possible, unite their forces for the furtherance of the Gospel. "We acknowledge with gratitude," said the writers of the address, "the piety and zeal, the learning and eloquence, of members of your ministry, and the abundant blessing with which it has pleased God to prosper your work, both in English-speaking countries and in the missions which your congregations assist in some of the most remote quarters of the globe." Canon Girdlestone and other clergymen spoke in a similar spirit, and the reply of the Rev. Dr. Macfadyen, Chairman of the Congregational Union, was a cordial expression of affectionate sympathy with their visitors.

Not many years ago, a proposition on the part of clergymen of the Church of England to welcome a congress of a denominational body would have been regarded with suspicion, if not with actual dislike. It would have been considered by many as a compromise of principle, as a concession to the claims of unauthorized, even schismatic, teachers. Now, the affectionate recognition, the earnest welcome, is an admission of the paramount duty devolving on all the Churches to unite their forces against the common enemy, to recognize their position as servants of Christ first, and members of distinctive Churches afterwards. There is no compromise of principle in the avowal that the work of evangelization, the endeavour to diffuse a knowledge of the Gospel, and to rescue their fellow-creatures from the thraldom of practical heathenism, is the one great work of the Christian Church, and that all ministers who faithfully preach the Gospel, and all members of all the Churches who seek to live, God helping them, devout and faithful Christian lives, and to impart to others the blessings they have themselves received, are brothers in the Universal Church, and fellow-heirs of the great salvation promised. This deputation affords another instance of the great awakening to a more vital consciousness of individual and collective responsibility which is so remarkable and interesting a feature of our time.

The extraordinary phenomenon—for it is nothing less—of the rapid growth of the Salvation Army, and the hold it is taking in a field of action previously so barren in results, has stimulated the recognized Churches to that exhibition of zeal of which the utterances we have quoted are the outcome. Such an awakening of conscience as the movement exhibits has only one parallel in the religious history of this country—the rise and progress of Methodism. But it might be rash to conclude that the awakening of conscience alone is an evidence of the saving workings of grace; and it is not to be wondered at that many experienced Christians, most anxious to forward any real work of evangelization, regard with doubtful approval the grotesque demonstrations of the Salvationists, and believe that, though they are ripening for the harvest, the sheaves must be gathered in by workers with more sober and reverential views of the great work of spreading the Gospel. Some ministers, of high repute for piety, and of undoubted zeal in their Master's work, have already spoken with some severity of the method pursued by General Booth and his followers. It is better, perhaps, that we should remember that the work of grace is sometimes a slow process, and that there are stages in the work

of conversion. That very many thousands of men and women, only a short time ago in the darkness of ignorant unbelief, should have been aroused to a sense of their dependence on a Divine power, their condition as sinners, and their need of a Saviour, is a matter which must be of the deepest interest to Christians; and we can only trust that they may be preserved from the deception of over-confidence, and led to a clearer view of the Gospel dispensation. The Bishop of Lichfield truly said: "The Church"—we extend the phrase to include all the Churches—"is the true Salvation Army; and although we may well thank God for any permanent good effected by the irregular forces which are in motion around us, we have nothing to imitate in them but their earnestness and energy."

The Bishop of Liverpool, among many others, sees one of the reasons why the Salvationists have been successful in reaching the hearts of the masses when regularly-appointed ministers, and even experienced missionaries, have failed. "The Gospel," he said, "had not lost its old power; what was wanted was, that it should be preached in a more direct and lively manner; and there was needed, also, a greater amount of sympathy and friendly personal dealing with the masses on the part of the clergy. The working man was peculiarly open to sympathy; he had a keen sense of justice, and liked to be dealt with as a brother, and when so treated, he was easily reached." The Rev. V. Tymms—whose address at the meeting of the Baptist Union we have already referred to—agreeing with the views expressed in the preceding paragraph as to the value of the movement in breaking up the hard soil, and so preparing the way for more enlightened sowers of the Gospel seed—said: "Such expedients" (imitating the arts of the stage and the gymnasium) "are fitted to produce startling results for a season; and, while men of true zeal for God resort to them, great good will be done, in spite of their mistakes. But it will be an evil day for this land, and for the world, if Christians are induced to adopt expedients so diametrically opposed to the very idea of the Church as founded by the apostles on the broad foundation of equal brotherhood under the sole mastership of Christ" This remark, of course, refers to the military organization, with officers, male and female, adopted in the Salvation Army.

At the Bristol meeting of Congregationalists, the Rev. W. J. Woods epitomized the history and progress of the Army. In the course of the seventeen years of its existence to the present time, it has planted 355 stations, with 817 paid officers, holds 7,000 services every week, enjoyed last year, from the contributions of its own members, an income of £57,000, in addition to external assistance amounting to nearly £10,000; circulates weekly 406,000 copies of the *War Cry* and the *Little Soldier;* possesses a property of which the Clapton Barracks and the Eagle Tavern are only conspicuous examples; and is proposing to erect a mammoth temple capable of accommodating 50,000 persons. Well might Mr. Woods remark, "The Salvation Army is too large to be ignored"! The Rev. Dr. Roberts, who addressed the Congregational Union, thought so too, although he felt it imperative to utter a warning. "I lift up my voice," he said, "against our attempting to walk in their ways. A great wave of sensuousness seems trying to spread itself over the whole Christian Church. That state of feeling comes out of a want of faith in the unseen might of the invisible God. Let us keep out of the maelstrom; it will engulf our spirituality."

In an address lately by the Dean of Wells, which contained some debateable matter, there were utterances which might be listened to with advantage by all engaged in evangelistic work. "Evangelists," said the Dean, "must know little else but 'Christ, and Him crucified.' A few verses read out of the Gospel, going straight to the conscience; hearty, vigorous hymns, set to spirit-stirring tunes; improvised prayer, or, at any rate, collects said without book,—these should be the staple of the service to go with the evangelistic address." A resolution, moved by the Dean of Wells, "That the present circumstances of the Church call for increased evangelical effort, and the extension of various ministrations," was carried at the Diocesan Conference at Wells; and at Bath a similar resolution was carried, on the motion of the Rev. E. Warren, who pointed out the need of establishing mission centres in the diocese, where experienced missionaries should organize systematic evangelistic work.

Some of the members of the Salvation Army are carrying on their work in Paris, where, too, Messrs. Moody and Sankey have conducted some striking and successful services. Miss Booth reports that she and her co-workers have met with respectful sympathy from the working classes in Paris, and they are about to start a mission in the French provinces, where they have been assured of a friendly reception.

Interesting as the results of Mr. Stanley's exploration of the Congo district are to geographers, they are still more so to those who desire to see a highway for the preaching of the Gospel opened into the interior of Africa. Commercial enterprise has been the pioneer, but the missionary will follow, and the Baptists appear to be leading the way. At the meeting at Liverpool, Mr. A. H. Baines, the General Secretary, made a statement relative to the Congo Mission, which hoped to reach Stanley Pool on the Congo, and thence open up direct communication with the interior. There is now lying in the Thames a screw-steamer, appropriately named "Peace," of six tons, which will shortly be conveyed to the Lower Congo, and be taken to pieces and carried by 300 men to Stanley Pool, a distance of 300 miles. This launch is a gift to the Baptist Missionary Society by Mr. Arthington, of Leeds, who has already devoted more than £50,000 to missionary work in Africa. The vessel, which is seventy feet long, and only draws twelve inches of water, is intended to carry missionaries to fresh centres on the coast, and to the territory, as yet but little explored, between that and the Equatorial Falls. "Although," we are told, "the Baptist missionaries are on friendly terms with the kings and peoples of the Congo country, yet mild precautions are taken for the protection of those on board the vessel against a possible shower of poisoned arrows."

Earl Granville has transmitted to the Committee of the Central African Mission the copy of a despatch from the British Consul at Zanzibar, announcing the death of Bishop Steere; and the Foreign Secretary expresses "the deep regret of Her Majesty's Government at the loss which has been sustained by all who have at heart the suppression of the slave-trade and the development of Christianity and civilization throughout Africa."

A PROTESTANT VILLAGE IN THE HIGH ALPS BURNT.

In the last number of *Evangelical Christendom* (p. 296), our readers will remember we made mention of the terrible calamity which had befallen the inhabitants of the village of Brunissard, in the High Alps, all but three of their houses having been destroyed by fire, which broke out when a long drought had exhausted all the water that would otherwise have been available to extinguish it. The Rev. R. H. Lundie, of Liverpool, appealing for help on behalf of the sufferers, writes, under date October 3rd, as follows:—

Will you kindly allow me to ask help from some of your readers for the suffering Albigenses to whom the following extracts refer? Brunissard is one of a small group of villages situated on the slopes of the Dauphinese Alps, not far from the Italian frontier. These villages are the highest permanently inhabited places in Europe. In these remote retreats persecuted Protestants sought and found refuge; but they have to encounter an Arctic climate. And now the calamity of fire has been added to their trials. A little aid through the medium of Pastor Nicot, formerly of Brunissard, now of the neighbouring parish of Guillestre, in the valley, would be of unspeakable value on the approach of winter. It is he who makes this appeal to me. I have more than once visited these hardy and faithful people, and have preached in all their hamlets. Any sums destined for the sufferers may be addressed to the Rev. R. H. Lundie, 6, Beech Street, Liverpool.

"This is the second letter I have had to write to you within six months, to tell you of the sad plight of our unhappy brethren in the Queyras. I am still engaged in gathering in the last sums received for St. Veran, and, at the same time, have to plead the cause of our poor friends at Brunissard, who are, most of them, completely ruined. This time I add to my own appeal that which appeared in the Embrun paper, *La Durance*. This calamity is much more serious than that at St. Veran, for almost all the harvest had been housed. I went to see our poor friends, and they besought me to write to you, knowing the love you bear them. Of twenty-five families that have suffered, fifteen are Protestant. We must have substantial help from all possible sources to keep up the spirits of the unfortunate victims of the disaster, under which their courage threatens to fail altogether.

"AUGUSTE NICOT."

Extract from the Journal of the Hautes Alps, "La Durance."

"BRUNISSARD, QUEYRAS — BURNING OF THIRTY-SIX HOUSES.—On Saturday, the 19th of August, at 1 P.M., a violent conflagration burst out at Brunissard, a village in the commune of Arvieux. Of the thirty-nine houses in the hamlet, thirty-six were destroyed by the flames. The cause of the disaster was the burning of a quantity of pitch, which was imprudently lighted in a fireplace. The fire raged unchecked, for many of the inhabitants were on the mountains, and the rest were able to do little, in consequence of the scarcity of water; so that the fodder and the corn, and the furniture in the houses, were reduced to ashes. The wind was from the south, and drove the smoke and flames up the mountain towards the Col Izoard, where there are no dwellings nearer than the hospice on the opposite slope; and so the neighbouring villages were too late in perceiving the terrible calamity which in a few hours reduced a large number of families to the deepest misery. The damage is estimated at over 500,000 francs (£20,000). Nothing was insured. As soon as the fire was reported, the magistrate from Aiguilles and the police of Chateau-Queyras went to the spot. M. Aubert, Sub-Prefect of Briançon, also repaired thither as soon as he was informed of the disaster, to effect the distribution of the first relief, consisting of a sum of 3,000 francs (£120), voted on Monday by the General Council, and 300 francs (£12) allotted by the Prefect, who also requested the Minister of the Interior to grant these interesting victims of misfortune as liberal relief as possible. We are opening, by means of the columns of *La Durance*, a subscription for the unfortunate sufferers. Contributions of all sorts are received at the Sub-Prefecture in Briançon, and in Embrun, and in Gap, at the Prefecture."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, October 16, 1882.

THE DECLINE OF ISLAM.

"After Greece, after Algeria, after Servia and Roumania, after Bulgaria, after the Caucasian provinces, after Tunisia, after Bosnia and Herzegovina, after Thessaly and Epirus,—Egypt escapes from under Islam, and ceases to submit to the Crescent, to pass under the dominion of a Christian nation. Our century has seen great things. Our generation in particular will have seen the dislocation of the old Musulman edifice, whose crumbling ruins are already scattered around. And yet we are but at the beginning of this crumbling to dust. Shortly there will no longer be a Turk in Europe, and Syria, Armenia, Morocco, and Tripoli will have changed masters. As history has registered in the past the fall of the mighty empires of Assyria, Persia, Macedonia, and Rome—which Daniel saw in vision under the form of gigantic symbolical beasts—it will chronicle in this age the crumbling down of one of the vastest and most formidable of powers which have struck their talons into the terrestrial globe; and—remarkable fact for unbelievers, if they were but less superficial, and sure of themselves—there will have elapsed between the *Hegira* and the ruin of Islam just the period of time assigned by the prophet for the trial of the Church—1,260 years! The Lord reigns, judges, chastens the nations; and peoples even, as individuals, fall into the pit they themselves have digged. Let Christianized nations beware of neglecting the Divine warnings! Ruin would speedily overtake them were they to forget that all the prosperity, light, liberty, and civilization they can boast of, they owe to God and to the Gospel!" So far E. Réveillaud in the *Signal*. It is worth quoting, for it shows a step forward in the science least studied by contemporary French Protestantism—the prophetic Scriptures.

THE DISTRIBUTION OF THE SCRIPTURES.

M. Parlier, a French Protestant, sent a valuable letter to the Roman Catholic newspaper, *Le Soleil*, in which he presses on the Editor the immense boon it would be to France to bring the Scriptures into every home. "Have the courage, Sir, to tell the clergy to simply distribute the Bible, especially the New Testament, in *French*, to all Catholics. It would save itself, perhaps, and would save France. Catholics, for the most part, would be greatly and agreeably surprised; for scarcely any of them know what the Bible is. Some do not even know what Jesus Christ was!" The Directing Editor, M. Hervé, replies, in as serious a tone as his correspondent writes, that he does not deny the efficacy of the reading of the Scriptures, nor does he reject the counsel of going up to the very sources of religion. He says his Latin Bible, in his room, is well read—daily read; if he did not read it as a Christian, he should read it as a literary man. "But," he goes on to say, "do you think your friends, the Republicans, better disposed towards Protestantism than towards Catholicism? No! The war they wage is against Christianity itself, against every religious thought. They want to *laicise* society; that is, to turn out the religious idea from it. They will fail, for they are butting against one of the most imperious needs of mankind; but before failing they will have carried alarm into the public conscience, disturbance into the family life, and exasperation into peaceful populations." M. Parlier writes again, and his letter is published: "I do not seek to make France Protestant, for, unhappily, many Protestants are not Christians, but deny the divinity of Christ. But I would say to the clergy, whether Catholic or Protestant, *only* be Christians; only use the Bible; spread it among the people in French. And when the people will have read it, they will no longer be easily induced to demolish churches and chapels; and if a passing tempest came, nevertheless the evil would not be so great, for the churches and chapels would be in the very thoughts and hearts, and the true faith would continue to make men at once happier and better." It is refreshing to find serious discussions of this nature in a political journal.

THE RATIONALISTS.

The Liberal or Rationalistic portion of the Reformed Church are preparing to hold an independent synod of their own, thereby following in the train of the Orthodox.

PRUDENCE REQUIRED.

The Commune of Domaise thought better of its vigorous advances to Protestantism. A new curé being given to the parish, the Mayor

and municipality united with the population, headed by devotees, in a procession; and all has settled down again under Rome's thraldom! This shows the very great prudence called for in proselytising whole districts; when they are irritated against their priests, it is seldom on religious grounds, or from religious motives. To "preach the Gospel to every creature" is very different from sweeping a mass of people into the Protestant Church before they are converted to Christ. The ex-priest Du Bellay has also disappointed the too confiding parties who employed him in the work of evangelizing the Cemetery of Saint Ouen; he has discarded Protestantism and Christianity at one blow, and published in a Socialistic newspaper his reasons for having joined in a mission whose doctrines he believed not—viz., destitution; he was starving! These cases, although they call loudly for prudence and caution, need, however, in no wise discourage the noble work of evangelization of any true-hearted workers, albeit it is wiser to keep silence on hopeful cases until they are proved genuine.

THE M'ALL MISSION.

Another painful blow has struck one of the devoted workers of the Rev. R. W. McAll's mission; Mr. Muir's beloved wife has been killed by a locomotive in the Bordeaux railway station, under the very eyes of her husband! M. Ruben Saillens, of Marseilles, has joined Mr. McAll, having proffered his services to supply the need in Paris occasioned by the lamented death of the Rev, Th. Dodds.

THE LISIEUX CONFERENCES

for Christians, although not numerously attended, were encouraging. "Salvation by Christ," "Communion with Christ," and "Living Testimony" were the subjects. Several hundreds of people also heard the Gospel in the evening evangelistic services. In Rouen, the popular meeting has removed to larger quarters (Rue de Grand Pont), and was opened by the Rev. W. Gibson, and other pastors and evangelists, last month. The house hired for the purpose belongs to the city of Rouen.

MOODY AND SANKEY IN PARIS.

The meetings of Messrs. Moody and Sankey, well prepared for by prayer, are numerously attended, and generally approved of by the Protestant religious press. Quietness and solemnity, correctness and no demonstration, marked the meetings for the English-speaking population in Paris; they have been increasingly full, numerous, and interesting. This week the French population will be reached by interpretation. So cautious were the English evangelists, that after the first meeting, Mr. Moody said he hoped he should scandalize no one in proposing that any who wished for conversation should stay after the prayer-meeting, when he should be happy to bring a ray of light, or a word of encouragement or comfort, to any who might need it. "We must break the ice, and learn to become acquainted with each other." This may give a greater popularity to after-meetings—already in practice, with much blessing, in several quarters, but as yet far from universal.

THE KABYLIA MISSION.

The interesting mission initiated by Mr. George Pearse in Kabylia is attracting attention, and the peculiar blessing and numerous conversions lately granted to his young Swiss missionary, M. Mayor, as well as the recent visit to Algeria of French evangelists, are stirring up French Christians to consider how they can best enter the field, Kabylia being French territory. The Protestant papers do not mince matters with regard to Madagascar, and boldly declare that the hand of Rome is brewing mischief there, and throwing political dust in the eyes of France.

RELIGIOUS AND POLITICAL STATE OF THE PEOPLE.

The breaking-down and blowing-up of crosses and crucifixes is still going on in the mining districts of the Centre, but the majority of the people are far from sympathizing in these deeds. The leaders of the different extreme parties speak just now into the air. Bonapartists are quarrelling, duelling, and fighting among themselves; Henry V. majestically declares that all things are ready for an approaching restoration of the good old times; and the red and black Republicans have no response in their mad congresses and banquets. Still impiety and outrages on common-sense morality are going ahead. Theatricals are tempting even the meagre pages of the Protestant press to afford space to review and condemn the bringing of sacred rites, together with shameless vice, on the stage, as profanation.

The Romanists continue to stick to their posts as long as possible. The nuns of a school in Paris closed their doors to the authorities, who quietly opened them and took possession; the nuns protesting that the premises were a donation ages back, conditionally that the recluses should pray for the souls of the donors. The case is to be settled by the courts of law.

A ROMISH PAPER ON ENGLISH MISSIONS.

The *Univers* tells its readers that "the English people have a singularly terrestrial and niggardly way of possessing the portion

of religious truth which heresy has allowed to float still in the island. Their policy is to keep for themselves alone this priceless treasure in order to use it as an element of superiority and preponderance over other people! Faith is effusion: whoso has it burns to propagate it. The English people resist this irresistible law. Not only does it not communicate, but it monopolises, as far as in it lies, the truths and the very morals of the Gospel! The native subjects of its vast colonies are not made to participate in English customs inspired by the Christian spirit. Honourable clergymen are responsible agents of Birmingham manufacturers of idols for the Hindu pagodas!" What next? It is a nice way of ignoring British missionaries, and their world-wide efforts and blessed success.

FAITH AND WORKS.

The numbers of Romish ecclesiastics seeking for health at Vichy excite the inquisitiveness of certain parties. Why do they not go with the caravans of pilgrims to Lourdes, Salette, or Paray-le-Monial, to get cured by the miraculous intervention of the Virgin Mary, or Marie Alacoque, or Saint Labre? The kind of preaching one of our friends heard at Vichy from a Dominican ran as follows: "Imagine one of the affecting scenes of purgatory, where the flames are so ardent. An angel appears on the threshold; thousands of miserable souls spring up and cry, 'Any good news for *me*?' 'For only one' is the reply, 'whose relations have had sufficient masses sung, and prayers said, and meritorious deeds done in his name.' The name is given, and the soul escapes to heaven. 'And we? when shall we leave this furnace?' cry the others. 'What are *our* relatives doing? when will they get enough masses said?' 'Your relatives?' quoth the angel; 'they are not thinking at all about you; they are all at Vichy, laughing, playing, dancing, and theatre-going!'" Not a word about Christ and His atoning blood, but all about the priest and his mediatorial masses and prayers—to be paid for.

THE FREE CHURCH OF LYONS

will celebrate its fiftieth anniversary on the 2nd of November. The history of this Church is too closely connected with the saintly Adolphe Monod and Dr. G. Fisch not to continue to call forth the best sympathies of brethren of all churches. Pastor Duchémin has resigned, and M. de Watteville is called by the Church to be minister in his stead, with the continued ministry of Pastor Leopold Monod.

THE SALVATION ARMY

is steadily advancing in Paris; a third hall is shortly to be opened, and Mrs. Booth is expected to hold meetings in November. The downright, unflinching way of calling souls to Christ, telling out the danger of everlasting damnation, the unspeakable love of God, and the thorough change produced by the Holy Ghost, together with the living witnesses giving their testimony to the power of the Gospel, are telling and novel, and go straight to the mark. Other evangelists continue to go and get warmth and brightness in the holiness meetings.

MISS LEIGH'S HOMES

prosper. The services at Christ Church, Neuilly, have been of great interest lately, under the ministration of the Rev. W. Boyd Carpenter, Canon of Windsor and Chaplain to the Queen, and Bishop Stevens, of Pennsylvania. It is purposed to have special services during the winter months there. The importance of these Homes and their various branches to young Englishwomen in Paris cannot be overrated.

GERMANY.

From our own Correspondent.]

Berlin, October 14, 1882.

THE MONTH.

The last month has been rich in religious assemblies of all kinds. Before I begin to speak of the proceedings of some of the more important gatherings, let me mention a few general features of the present moment. The relations of our Government to the Church of Rome have not undergone any change of importance. The Bishop of Breslau has given way in the matter of the mixed marriages, where his unwarrantable provocation had created indignation throughout the whole Protestant world of Germany. But, nevertheless, the negotiations seem to have made no progress. Probably the Roman See, as well as our Government, wait to see the result of the elections for the Prussian Diet, which are to take place on the 26th of this month. The chances for a reform of legislation depend much upon which party obtains a majority. But, nevertheless, the events of the last week have thrown some light upon different questions of the day, especially upon three subjects. In the first instance, a great anti-Jewish Congress has taken place at Dresden. Two views were represented there:

one purely national, and one religious. Christian readers in England will hardly approve of the views which Mr. Stœcker has on this question, but it must be recognized that he is comparatively moderate in his claims. The danger lies less in his views than in the consequences drawn by his less moderate followers. The Congress at Dresden has shown that there is no real basis of union for the two tendencies. Between some Hungarians—who, in their national hatred, would like to expel the Jews from the country altogether—and such as Mr. Henrici, who rejects the Old Testament, and such as Mr. Stœcker, who stands on the Bible, and only wishes to prevent the paramount influence of the Jews in the Legislature and the Press of a Christian country, there is no real unity of purpose. Mr. Stœcker attended the Congress, as he said, only to prevent the extreme party from getting the upper hand; and he succeeded, so far as the outward result of the Congress goes. But, in truth, the chief benefit of the Congress will be that he and his Christian followers cannot work in harmony with men whose co-operation does no honour to the cause of Christianity. Secondly, among the "Liberals" of our National Protestant Church a separation has taken place, before the new elections for the parochial councils. The "Liberal" members of the synods in Berlin had lately taken some part, at least, in active Church work, by voting the Church taxes. But now a "popular Church party" has been formed, which rejects the members of the Protestanten-Verein as too orthodox. Their programme includes, among other things, the abolition of the Christian oath, of Luther's Catechism, and of the Apostles' Creed, together with all religious instruction in the schools. It would be a blessing if the new party would cause some of the nobler members of the Protestanten-Verein to come over to the believing party. Thirdly, the Lutherans in the National Church of Prussia seem at last to have come to the conclusion that the practice of excluding other Christians from the Lord's Table is not scriptural. In the Lutheran Church of Hanover, those Protestants out of the United Church who declare themselves to be Lutherans personally are admitted to the Communion. On account of this, the Council of the dissenting Lutherans in Prussia has broken fellowship at the Lord's Table with the Hanoverian Lutherans; and their synod, recently assembled at Breslau, has sanctioned this measure. In consequence of this, a number of Lutherans in our National Church, amongst whom is Dr. Wengemann, have, at a conference held in Pomerania, declared that the exclusion of Christians of other Protestant denominations from the Lutheran altars was neither scriptural nor even truly Lutheran. This is progress indeed. Before I now come to the details of some assemblies, let me state that a great Evangelical School Congress was held at Frankfort to consider what steps should be taken for the maintenance of the religious character of our primary schools.

THE GUSTAVUS ADOLPHUS SOCIETY

celebrated its fiftieth anniversary at its headquarters, Leipzig, on the 12th to 14th of September. The attendance was very numerous, and a testimony to the great and useful activity of that society. Many Protestant congregations in Roman Catholic districts have received from the society their very means of existence. Besides, the society has been for Germany a kind of Evangelical Alliance; all parts of Germany, all Protestant Churches of the fatherland, one may almost say all parties in our Church, have co-operated in that society for the common Protestantism. The yearly income of this most catholic of German societies amounts to about 900,000 marks.

THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

of Germany have had a great gathering in the Valley of Teutoburg, near Detwold, the historical battle-field, where, in the year 9 after Christ's birth, the Roman legions of Varus were thrown back by our forefathers under Armin. Delegates of associations, from all parts of Germany—also from Russia, England and America—took part in the proceedings. About 1,000 young men were present, and took, as we hope, back with them new impulses for their religious life, and for the working of their associations. A great open-air meeting, attended by about 6,000 persons, closed the conference.

The fourth

SUNDAY-SCHOOL CONVENTION

was held in our city, on the 27th and 28th of September. It was gladly recognized that the work had made much progress within the last fifteen years; yet very much remains to be done, especially that the spread of Sunday-schools in smaller cities, and in the country towns and villages, should be aimed at. How this end could best be achieved was the subject of the first address. Sunday-schools and associations of different parts of Germany were represented by delegates. A spirit of brotherly unity and faith was manifested at the conference, and one felt that every member was convinced of the great importance of the work. The practical result of the Convention is that

an agent for Sunday-schools is to be appointed and a short handbook for Sunday-schools published, and sent, if possible, to all Protestant ministers throughout Germany.

The friends of

THE POSITIVE UNION,

the most Evangelical party in our National Church, held their bi-annual Conference on the 26th and 27th of last month. The proceedings were most interesting, and touched many questions of particular importance in our days. The first subject was "True and False Parity." It was affirmed that our State, in treating the Protestant Church quite equally with the Roman Catholic Church, was not exercising true equality. The Protestant Church, which was always friendly to the State, should be allowed greater liberty and more liberal financial means. Though co-operation with Roman Catholics was possible in purely political and social questions, the gulf between the Church of the Bible and the Church of the infallible Pope widened daily, and strong testimony was necessary against the assumptions of Rome. The second subject was Ritschel's theology, on which two elaborate papers were read. I mentioned this professor's views in one of my former letters. The assembly, very justly, refrained from giving an opinion by a vote on a distinct form of theology; but by joining in a loud confession of the Apostles' Creed, all present declared their belief in the old truths of the Gospel. The third topic was "How to meet the Masses." Professor Christlieb—who, from his knowledge of England, spoke with warmth of much of the work done there—and Mr. von Schlümbach, from America, who will remain here some time to hold evangelistic meetings, advocated a more energetic work of evangelization. A large popular meeting, with short addresses, attended by about 2,000 persons, closed the proceedings, from which a fresh impulse will, we confidently hope, come to our Church.

SAXONY.

THE METHODIST CHURCHES.

We are indebted to a recent number of the *Watchman* for an interesting account of the position of the Methodists in Saxony, from which we extract the following:—

Methodism has not made the progress it has in Germany without having to contend with opposition and persecution. There are amongst its ministers and local preachers several who have suffered bonds and imprisonment. The Methodist Episcopal mission was commenced first in the "free towns," and has had to fight its way onwards under most disadvantageous circumstances. In Wurtemberg, until recently, all kinds of petty persecutions and unjust penalties had to be endured. But a few years ago a law was passed giving complete liberty to all Dissenting communities. Prussia has always been the most tolerant of German States, and there is there now full religious liberty. The same may be said of most other parts of the empire. There is, however, one part which still remains a conspicuous exception, and that is Saxony. Anything of this kind does seem out of keeping amongst so sturdy and independent a people as the Saxons. And yet here, in a country nominally Protestant, the home of Luther and the Reformation, there is less religious liberty than is found in China, Japan, or some degraded heathen country. This is not only the case in some of the smaller Saxon principalities, but especially so in the kingdom of Saxony. In some of the smaller States Methodism has won for itself both liberty and position. In the Saxon kingdom the work was only commenced in recent years, and would have made remarkable progress had not the law interfered. For a time the Methodists were left in peace, but as soon as the work began to spread the clergy put statutes which had become obsolete into operation against the new movement. This opposition is, happily, not universal; still the exceptions are but few. In so important a manufacturing centre as Chemnitz, with a hundred thousand inhabitants, when a Methodist preacher was stationed there, some three years ago, by the Methodist Episcopal Conference, the authorities forbade his taking up his residence in the place. This was overruled only by the minister claiming his right as a citizen of the empire to reside in any part thereof. Only addresses were then allowed to be given, and singing and anything like public service was prohibited. A petition, lately forwarded to the Government, for the granting of full liberty to the Chemnitz Circuit, has been fruitless; and so, also, an interview which one of the ministers had with the King on the same subject; yet, in spite of persecution on the one hand, and scant toleration on the other, the work of Methodism in Saxony has made considerable progress. In Plauen, a manufacturing town of some 35,000 inhabitants, there is a neat little chapel and preacher's house adjoining the property of the society. Con-

nected with this circuit there are suitable preaching stations at Reichenbach and other neighbouring places. In Groickan, where liberty has been specially granted, a prosperous circuit has been formed. Even in those districts where vexatious impediments have been enforced the work has not been altogether without success. When public worship has been forbidden, private addresses have been given. When singing has been prohibited, the brethren have not ceased to pray. If any regular place of meeting has been disallowed, the friends have met in each other's houses in turn. Ultimately such persistency of purpose must, it is to be hoped, win toleration. In Dresden, happily, circumstances are more encouraging. The only Methodist body at work there is the so-called "Evangelical Association," but it has a membership of about a hundred, and has lately erected a commodious chapel; and in this Connexion there is another Saxon mission in Eisenach and neighbourhood—a locality famous as the residence and subsequent place of incarceration of the great Reformer.

AMERICA.

THE METHODIST CHURCHES OF CANADA.

For some time past there has been a growing feeling among the members of the different Methodist denominations in Canada as to the feasibility of the union of the various bodies; and committees representing the Methodist, the Methodist Episcopal, the Primitive Methodist, and the Bible Christian Churches, lately met at Toronto to consider what steps could be taken to further this object. It was agreed to take the discipline of the Methodist Church as the basis of consideration, objections being made by representatives of other churches to such portions as they were not willing to receive; but the resolutions previously adopted by the various bodies show that none are disposed to make difficulties. The committees held three joint sessions, in which two vital points were discussed—viz., lay representation and an itinerant general superintendency. The committee of the Primitive Methodist Church very cheerfully engaged to make any reasonable concession; as did also the representatives of the Bible Christian Church. They were quite ready to accept the principle of general supervision, and only asked that lay representation should be retained in some form, so that they could go back to their people and report that not everything had been given up. The delegates of the Methodist Episcopal body were willing to adopt lay representation, but the feature of superintendency was held to be a *sine quâ non*. They thought, in surrendering a life episcopate and proposing a general superintendent to serve twelve years, they were making large concessions. Some of the delegates of the Canada Methodist Church thought a twelve years' term would be undesirable, and a member of the Nova Scotia Annual Conference stated that that body had adopted resolutions against the idea of a general superintendency. The matter of lay representation was unanimously agreed to, but in the vote on the principle of superintendency most of the delegates of the Canada Methodist Church voted "No." Subsequently the committees voted to adjourn the further discussion of the subject for a few weeks; and in the meantime, the action of the General Conference on the plan of general superintendency will probably determine the fate of the project of union; at least, it may prevent the Methodist Episcopal Church from participating.

THE AMERICAN BAPTIST MISSIONS.

The missions of the American Baptist Missionary Union (says the New York *Independent*) had a very prosperous year in 1881-2. The number of missionaries was increased from 170 to 181. There are no foreign missionaries in any of the European missions. These are managed by native preachers, of whom there are 535, the greatest number being in Germany. The heathen missions have 663 native preachers—a gain of 20. Of these 190 are ordained. Last year there were only 82 classed as "ordained"; the number has, therefore, more than doubled. The great majority of this class are in the Burmah field, which has 126, against only 31 the previous year. The same missions report 587 churches—a gain of 37 during the year. Burmah has 471, against 432 the previous year; Assam, 29; Telugu, 39; China, 40; Japan, 8. In the European missions there are 474 churches, making the whole number under the care of the Baptist Missionary Union 1,061. There were 4,309 baptisms. The expenditures of the Union for the year reached 291,130 dollars. The Burmah mission was established only about four years ago, and has cost much in the sacrifice of valuable lives and in funds; and the missionaries now feel that they have made a beginning, got some hold upon the people, and have good reason to look forward with hope.

The Bassein Karens are sustaining missionaries of their own among the Ka-Khyens, and have in contemplation a mission in North-western Siam or South-western China. Two missionaries have made a trip to Northern Siam, on behalf of the Burmah Baptist Convention, and baptized seventy-three Karens, leaving some native preachers to carry on the work. Favourable indications are observed among the Khyens on the borders of Arracan, the tribes of Karennee, and the Shan tribes of Siam and China. Seldom in the history of the Burmah missions have there been so many and so favourable openings for aggressive work as now. The need of more to help in the field is very urgent; the missionary of the Karen department in Tavoy writing that the opportunity for work among the Burmans of Tavoy is slipping away, because there is no one to do it.

THE FULTON STREET PRAYER-MEETING.

The twenty-fifth anniversary was lately celebrated, when Dr. Talbot W. Chambers presided, and spoke of the grand results of the meeting, as contrasted with its simple and lowly origin. Prayer had ever been the object. In prayer we have fellowship with God. Where that goes on, religion lives; where it declines, religion languishes; where it ends, religion dies. Incidents of answered prayer have often been recalled in the daily meetings, and ever with encouragement to God's praying people. The Rev. W. Crafts (Congregationalist) thought that the scientific doctrine of the reign of law had been thrown as a wet blanket over prayer; yet between law and prayer there was no discord. Scientific men laughed at the idea that prayer could reach heaven and bring back blessings to mankind; yet faith, by prayer, had made a canal of communication between the little sea of the immortal within us and the infinite sea of the eternal above. The Rev. J. S. Chadwick (Methodist) said the study of history was always interesting; especially so the history of prayer. The records of the meeting were records of united prayer, and of human co-operation along the line of the divine purposes. Hence its history was the history of grand results. The Rev. A. A. Reinke (Moravian) was the next speaker. He hoped the meeting would continue to let its affections clipg ever to the cross of Christ, and take for its watchword "Jehovah Jireh," and then the Lord would provide for its material interests, its needed human agencies, its spiritual needs, and its perpetuation. The Rev. Dr. T. De Witt Talmage spoke, representing the Presbyterian Church. He said the Fulton Street Meeting had been a grand meeting, because here Christians of all denominations had forgotten their differences, as they remembered two things,—first, that they were lost in sin, and then that they were rescued by Christ. Moreover, the meeting had revolutionized church prayer-meetings. It had cut off the beginning and the end of many a long prayer, and set it on fire in the middle. Prayer was indeed powerful. His own experience, the experiences of all present, were sufficient test of the power of prayer. After prayer offered by a layman, the meeting concluded with the Benediction.

RUSSIA.

CONDITION OF THE POPULATION.

Russia has an area of nearly 2,000,000 square miles, and has of late years made comparatively greater advance than the more favoured nations of Southern Europe, though its resources are not yet half developed or even understood. The first system of public instruction was established during the reign of Nicholas, which began in 1825. Alexander II. in 1861 emancipated 48,000,000 serfs, who formed about 80 per cent. of the population. The peasants can now be flogged only by the municipal authorities, and not by their masters; though the ultimate benefits of emancipation will not be apparent for many years to come. At present the ex-serfs seem hopelessly plunged in debt, many of them being poorer than before; but the condition of the nobles has been wonderfully improved by the emancipation. Southern Russia is admirably suited for agriculture. The country west of the Volga is termed the "granary of the empire." But there is a deplorable waste of labour, since the men and acres engaged in raising grain ought to suffice to feed all Europe. The industries of Russia have quadrupled in the last forty years. Poland is one of the most industrious provinces of the empire. In 1870, 11 per cent. of the military conscripts could write, and there are now 1,500,000 children at school. Although the gross wealth of the empire holds the fourth place among European nations, coming next after Germany, the ratio for the population is the very lowest. The vitality of the empire is sapped, and there can be little hope for improvement until the masses

are educated, the paper money redeemed, and agriculture raised to a proper level.

EVANGELICAL WORK AMONG THE PEOPLE.

Lord Radstock commenced that evangelical work in St. Petersburg and Moscow which has of late assumed such proportions as to attract the attention of the Christian world. The work in Northern Russia has been largely a work among the rich and powerful; in Southern Russia the Gospel has taken hold of the people, and permeated the masses. It is also far more extended, not confined to one or two large cities, but has taken root in all parts; so that at the present time there is hardly a district of any size which has not been affected by it. It is also not a new work, but goes back at least a century, and probably more. It is not insignificant in point of numbers, the Molochani alone numbering, at the lowest estimate, several hundred thousand. In addition to the Molochani, Stundisti, and other sects who have separated from the Established Church, there are many secret sympathizers who still retain their connection with that body. The movement also has had its baptism of blood. Imprisonment and various forms of persecution, in some cases instigated by those who profess to be themselves evangelical, has been the lot of many of these servants of God. But their steadfastness in times of trial, their appeal to the Word of God as something higher and of more binding obligation than all human laws and ordinances, their purity of life, industry, intelligence, and temperance, have made a deep impression upon the people, secured for them a large amount of toleration, and won commendation in the highest circles of the empire.

HOPE FOR THE FUTURE.

In order, however, to realize the importance of this work, there is something else which must be borne in mind, and that is that Southern Russia constitutes the most important part of Russia—is, indeed, the Russia of the future. If the time has come when Russia is about to enter upon a new era in her history, it is to Southern Russia especially that our eyes must be directed as the birth-place of the new civilization; here alone that we find all the varied elements which are needed to enter into its composition. Here it is that the recent movements have originated, and where they manifest themselves with the greatest power. St. Petersburg represents a foreign Russia, dominated by an artificial civilization which had its origin from without, not from within. Moscow represents stagnant Russia, tried and found wanting by the experience of nearly a thousand years, under which the nation has indeed learned the lesson of submission to the powers that be, but has never learned, and never can learn, how to unfold and develop the powers which God has given it. It also, no less than St. Petersburg, represents a foreign element, for the Greek Christianity of which it is the representative, is the product of other lands, and is a far greater obstacle in the way of the progress of the nation than the foreign civilization of St. Petersburg. A true Russian civilization can only take its origin from a true Russian Christianity, and to seek this we must turn to Southern Russia, where we principally find those who have been taught by the Word and Spirit of God, whose Christianity is an embodiment of God's Word, not of human forms and traditions; and who, having received that life and truth which come from God, are enabled to develop and manifest a truly Russian character.

EGYPT.

RELIGIOUS STATE OF THE PEOPLE.

Christianity was introduced into Egypt at a very early date, tradition ascribing the early preaching of the Gospel in Alexandria to Mark. Among the great teachers of the early Christian Church, we owe to Egypt Clement of Alexandria, Origen, and Athanasius. At the same time, Egypt was the hot-bed of nearly all the heresies that disturbed the early Christians. The leading Gnostics were Egyptians, such as Basilides, Valentinus, Herakleon, Ptolemaus, and others. It was here, too, that the Sabellian heresy and the Arian came to greatest perfection. The real Egyptian, or heterodox Monophysite Christians call themselves Kopts, while they call the orthodox Christians Melchites, from Melech, the king—that is, Christians under the protection of the emperor. The Kopts have persecuted the orthodox party, and it has been the interest of the Mohammedans to assist the weaker side, and thus help to crush all Christianity in the country. Under the pretence of helping the orthodox, they have inflicted untold cruelties on the stronger party; and, as a reward for protecting the weaker side, have made any exactions they chose. The number of Kopts in Egypt at their most flourishing period may have been 2,000,000, and the orthodox Christians about 300,000; but now the Kopts are reduced to about 200,000, and the orthodox have long

since become a very small band, having only a few churches and monasteries. A large number of Kopts live in Cairo, and the others reside chiefly in the villages of Upper Egypt. The Patriarch gives the number of congregations at 500, which may be nearly accurate. There are also in Egypt a few thousands of Armenians, and in Alexandria several Roman Catholics. The Patriarch of Alexandria, who resides in Cairo, has an authority extending over Nubia and Abyssinia. He is elected by the bishops and archpriests, who select several names and then cast lots. It is customary for the elected Patriarch, from modesty, to decline the honour, and then a detachment of soldiers brings him by force into the cathedral and sees him installed. Under the Patriarch are twelve bishops, after whom come archpriests and monks. The priests are mostly very ignorant, but preaching or teaching is no part of their duty. They are simply required to read, or, if they cannot read, repeat the mass and customary prayers. The Kopts hold the Ecumenical symbols of Nice, Constantinople, and Ephesus, and have in use three liturgies, which they ascribe to Basil, Gregory, and Cyril.

EVANGELICAL MISSIONS.

The Church Missionary Society has carried on mission work among the Kopts and Armenians since 1825, and the American missionaries have laboured not only among these, but also among the Mohammedans, for twenty-five years with considerable success. These have six organized churches with elders and deacons, twenty-eight subordinate stations where regular preaching services are conducted, and in many of which schools are established. They have eight missionaries, with six female teachers, and eleven native pastors, with seventy native evangelists. In their churches they have 850 communicants, with nearly 2,000 adherents, and between thirty and forty schools with 1,600 pupils, among whom are a large proportion—perhaps one-fifth—of Mohammedans. Miss Whately's work is chiefly educational, and is extremely interesting and encouraging. The grand difficulty in girls' schools arises from the very great indolence and listlessness of the Egyptian females, together with the custom of very early marriages. There is very little reading at home, and most of the books read are very objectionable. The Bible and Tract Societies have made great efforts to have the Word of God and other profitable reading introduced; but except a book is either very wicked or very simple, it is soon laid aside. Ignorance is not, among females, regarded as a disgrace; and little encouragement is held out by husbands or parents to induce females to cultivate their minds. Still, 300 boys and 200 girls, in Cairo, under admirable Christian training must in time produce a good effect on the tastes and habits of the people. The Tract Society's press at Beirut pours into Egypt thousands of Arabic books that are eagerly read. So great is the demand from that quarter, that since the troubles in Egypt, and consequent stoppage of all orders for books, the printing operations in Beirut have been nearly stopped. With the restoration of order, matters will, no doubt, soon resume their ordinary course. The Church of Scotland has schools for boys and girls—chiefly intended for Jews—in Alexandria, and the teachers are of the very highest class. More exemplary and successful teaching, under great difficulties, can scarcely be found than that which is carried on by the thoroughly trained teachers in the boys' and girls' schools. It is most refreshing, in the midst of Egyptian life, to turn into one of these schools and witness the training of the children by teachers whose hearts are filled with the love of Jesus Christ. Then the teachers have access to the families, and, by means of lending libraries and regular visitation, can exercise an influence for good long after the children have left school.

WHAT EGYPT WANTS

is the Word of God. If the means are provided, missionaries and teachers can be found; and where churches and schools are established, the people come for instruction. The sudden and complete overthrow of the late insurrection, with so marvellously little destruction of life and property, has driven dismay into the hearts of the fanatic Mohammedans, and made it possible for Christians to live and to work in Mohammedan countries as they never did before. The better class of Mohammedans feel that an incubus has been taken off them, and they are in very large numbers prepared heartily to join with the missionaries in promoting education. Let the Christian churches lay this to heart, and at once bring efficient help to those who are trying to bring the Gospel into Mohammedan countries. For a long time the missionaries may expect freedom from many of the difficulties that have hitherto cramped them in their work. Now is the time to work and to pray.

Home Intelligence.

THE CHURCH CONGRESS.

The twenty-second annual Church Congress was held at Derby, from the 3rd to the 6th ult., under the presidency of the Bishop of Lichfield. At the opening, special sermons were preached by the Archbishop of York and the Bishop of Truro. In the course of his inaugural address, the President observed that twice before the Congress had visited his diocese, and he hoped they would have no cause to regret the selection now made. It had been thought desirable at former meetings to call attention to the special circumstances and needs of the diocese in which the Congress meets. It was not necessary to make this a subject for discussion on this occasion, but it must not be altogether passed by. Among many needs in the diocese of Lichfield, there was one which demands immediate attention—the creation of the bishopric of Southwell. It was now four years since the Act was passed sanctioning this arrangement—a similar provision being made for the creation of the dioceses of Liverpool, Newcastle, and Wakefield. Of these, the first was already nearly ripe for its formation, and since then the diocese of Newcastle had also been constituted; and it has seemed now, when prospects appear to be improving, that a vigorous effort should be made to complète this work. A diocese so large as Lichfield urgently requires subdivision. It is often alleged that at meetings like these we are apt to suppress our differences, and to make believe that we are all of one mind; but this is not my experience of Church Congresses. Let every man say boldly, but kindly, what he believes that God has taught him; let him speak not in a spirit of defiance, but in a spirit of love. The very diversities of thought which find expression at meetings like these are a safeguard and a protest against any narrowing of the limits which define the membership of our branch of the Catholic Church. A remarkable and generous testimony was recently borne by a leader of one of the great Nonconformist bodies, to the effect that in no age had there been witnessed a more striking revival of spiritual life than in the Church of England during the last half-century. We cannot doubt that this blessing has been granted to us as a call to more earnest effort. The Church must be more aggressive in her work if she would be faithful to her Master. There is a mass of sin and indifference around us on every side, and an increasing activity of evil in manifold forms. The Church is the true Salvation Army; and although we may well thank God for any permanent good effected by the irregular forces, we have nothing to imitate in them but their earnestness and energy. May the Spirit of wisdom and of love be with us, that all bitterness, and wrath, and anger, and evil-speaking may be put away from us, and that we may be helpers of each other's faith and joy! I will ask you now to join with me, as a most fitting prelude, in saying the Apostles' Creed.

The Dean of Wells read the introductory paper on the subject of "Unity of Belief in relation to Diversities of Thought." Dr. Plumptre said that not seldom we might hope the prayer of the sceptic, "If Thou art, if Thou wilt, if Thou canst," had been translated, in the mystic speech to which the ear of the Eternal was ever open, into the cry, "Lord, I believe; help Thou my unbelief." The confession of the Divine Name in its trinal unity was all that was essential to the integrity of the one faith. Is it too bold a conclusion that the Church would have done wisely to have seen in what was a sufficient faith to justify the admission of a catechumen to baptism, that which was sufficient also for his whole life as a member of the Church of Christ? The Salvation Army has shown that the capacity for what we call religion is not extinct even in the classes which we had almost given up as hopeless. In the Hallelujahs of its marches we may hear the echoes of the doxologies of ancient days, which proclaimed the glory of the Father, the Son, and the Holy Spirit for ever and ever. The Rev. Canon Furse and the Rev. R. B. Girdlestone also read papers; and the Rev. R. T. Davidson, the Bishop of Winchester, Bishop Perry, and others addressed the meeting on the same subject. At the afternoon meeting, the Rev. J. C. S. Krœnig, Vicar of St. Barnabas, Kingston-upon-Hull, read a paper upon "The Present Religious Condition of the Jews." He observed that the increased interest shown in this Congress on behalf of our elder brethren, the Jews, was a remarkable proof of the increased missionary zeal of the Church, which had a divine mission to teach those brethren the true faith. A spirit of inquiry was now prevalent among them, and had extended the area

of polemical controversy. That spirit of inquiry might and ought to be utilized to bring to the Jews the knowledge of the true faith. The Rev. M. Rosenthal followed with a paper on "The Jews: their Prospects, and the Duty of the Church to them." He spoke of the influence of Spinoza, and other pantheistic and rationalistic philosophers, upon the Jews, and much regretted the inadequacy of the Church's efforts for their evangelization. The Dean of Ripon also spoke upon the same subject, and was followed by the Revs. R. C. Billing, J. C. McCormick, W. Ayerst, and Canon Hoare. The Chairman, in closing the discussion, said the Jewish faith should have its natural development in the acceptance of Christianity; and he believed the best means of converting the Jews was by means of the parochial system. In the evening, the subject for discussion was "Evangelistic Work at Home," when the Bishop of Liverpool read a paper on "The Neglect of Public Worship: its Causes and Remedies." He said the working classes of England, as a body, were "conspicuously absent" from the public worship of God on Sundays. This state of things was eminently unsatisfactory, and deserved the best attention of a Congress. He said: I do not believe the absence of working men from public worship arises from the spread of systematic infidelity among them, and I regard it as a rank delusion to imagine that the old Gospel has lost its power, and that the nineteenth century requires a new religion. This is a sadly common idea in certain quarters. The working classes, I am convinced, are not to be won to the Church by modern wind-bags and fireworks, but by the old story of the Cross. The Bishop of Bedford also read a paper, and he was followed by Canon Mason, Colonel Colville (late of the Salvation Army), and others, who also spoke on the same subject. At the evening sitting, the subject for discussion was "Church Discipline," which was opened by a paper on "Disciplinary Laws as affecting the Clergy," by Canon Gregory, and he was followed by Mr. J. T. Dodd, who spoke upon the same subject. Canon Trevor read a paper on "Church Courts," followed by an address by Mr. L. T. Dibdin. Mr. James Parker read a paper on the third portion of the subject, "Canonical Obedience;" and in the general discussion which followed, Bishop Courtenay, Dr. Wirgman (of South Africa), Canon Trevor, and others, took part.

On Wednesday, at the morning sitting, the subject was "The Church and Modern Thought," and the Rev. J. L. Roberts opened the discussion by a paper on "The Limits of Authority and Free Thought;" and the Rev. J. M. Wilson spoke on the same point. Professor Stokes read a paper treating of "The Harmony of Science and Truth," followed by the Bishop of Bedford, speaking in the place of Dr. A. Clarke, who was unable to attend. The Rev. Stanley Leathes introduced the third portion of the subject, "The Dependence of Morality upon Revelation," followed by the Rev. J. E. C. Weldon. In the discussion, Canon Barry, Canon Lefroy, and the Rev. H. Bickersteth Ottley joined. In the Temperance Hall, "The Clergy" was treated of by the Rev. G. Greenwood in his paper, "Beneficed Clergy—the Voice of the Church in the Appointment of Bishops and Priests;" and he was followed by Dr. Phillimore, the Revs. J. C. Thompson, Geoffrey O'Donoghue, and others. At the afternoon meeting, the subjects of "The Political Relations of the Church" and "The Duty of the Church to Criminals," came on for discussion, and Earl Nelson, Mr. Stanley Leighton, M.P., the Right Hon. Cecil Raikes, Canon Barry, and Archdeacon Watkins treated of the former, while Mr. A. Mills, the Rev. J. W. Horsley, General Lydenoch Gardiner, Mr. T. Salt, M.P., and others, carried on the discussion of the latter subject. The working men's meeting was held in the evening, when the drill-hall was densely packed. The assembly was addressed by the President, the Archbishop of York, and the Bishops of Liverpool and Bedford, followed by Canons Hole and Knox-Little; while the overflow meeting was addressed by the Bishop of Winchester and the Rev. R. C. Billing. The evening meeting in the Temperance Hall was devoted to the consideration of "The Church and Morals," which was introduced by the Rev. Gordon Calthrop's paper on "Morality in Trade."

On Thursday morning, the subject of "The Church and other Communions" was opened with a paper by the Bishop of Lincoln on "The Controversy with Rome," followed by one of Canon Curteis on "The Difficulties of Dissent." The Bishop of Nelson contributed a paper on "The Possibilities of Reunion," and among the speakers were Chancellor Espin, Earl Nelson, the Rev. A. Faussett, Bishop Courtenay, and the Rev. J. L. Lyne. In the Temperance Hall, the subject of "The Extension of Church Ministries" was introduced by Canon Dixon, followed by Canon Bright's paper on "Minor Orders." The Earl of Devon, Canon Mead, the Rev. Harry Jones, and several others, took part in the discussion. At the afternoon

meeting, "The Liturgy" was introduced in a paper by the Right Hon. A. J. Beresford-Hope, M.P.; followed by the Rev. E. H. Bickersteth, Canon Hoare, the Hon. C. L. Wood, Mr. J. Butcher, Canon Gregory, and the Bishop of Winchester. The evening meeting was devoted to the subject of "Temperance Work," especial stress being laid upon the remedial treatment of inebriates. This subject was well handled by Dr. Norman Kerr, followed by the Revs. R. M. Grier and T. Hutton.

On the Friday morning, the usual "devotional meeting" was held; and in the afternoon, the attendance being comparatively meagre, "Evangelistic Work Abroad" was considered. Papers were read by Sir Bartle Frere, and General Maclagan, the President's brother on this subject; and a very interesting one on "Medical Missions" was read by Mr. Bemrose, in place of Dr. Theodore Maxwell, who was unable to be present. In the Temperance Hall, a meeting had been called by those interested in the constitution of the new see of Southwell, at which Earl Nelson presided. The Earl of Devon opened the proceedings, followed by Mr. A. J. Beresford-Hope, the Bishop of Lincoln, the President, and the Bishop of Bedford. And on the Saturday, the Congress closed its session by a choral service in Lichfield Cathedral.

THE CONGREGATIONAL UNION.

The annual meeting of this Union was held at Bristol, commencing on Monday evening, October 9th, with the usual devotional exercise, which was held in Brunswick Chapel.

The first session of the Union was held on Tuesday morning, in Broadmead Chapel (which had been lent for the purpose by the Baptists), when the Chairman, Dr. Macfadyen, delivered his inaugural address.

The Reference Committee having been appointed, the Rev. Dr. Bruce moved a resolution affirming the desirability of appointing a special committee to prepare a scheme for the examination of young people in Scripture knowledge and Church history, which was seconded by the Rev. J. Radford Thomson, M.A., who said that he had had many opportunities of testing the scriptural knowledge of young people, and had often found it very deficient. The Rev. J. P. James dwelt upon the importance of counteracting the influence of one-sided text-books, shaky new papers, and questionable magazines, by a sound denominational literature. The resolution, on being put to the assembly, was carried unanimously.

A paper, giving an account of the steps taken by the Congregational Union to secure for Nonconformists a larger share in the advantages which the educational endowments of the country afford, was next read by the Rev. W. Field, M.A.; and a resolution approving of the action taken by the special committee was moved by Mr. J. Carvell Williams, who said he supposed the inquiry was suggested by two causes—the growing importance attached to the question of middle-class education, and dissatisfaction with the working of the Endowed Schools Act.

On Wednesday morning, the adoption of a petition to Parliament, praying for the prohibition of the sale of intoxicants on Sunday, was carried unanimously. The Secretary, the Rev. Dr. Hannay, then said a few words respecting the Jubilee Fund, which now amounts to nearly £200,000. The reception of deputations of Nonconformist ministers formed the next business. On behalf of the Baptist ministers, with whom were the Presbyterians, the Rev. J. Penny addressed the assembly, followed by the Rev. A. Tremgrove (Bible Christian minister), and the Rev. W. Rodwell Jones, as the representative of the Wesleyan portion of the deputation. The Chairman replied in a genial speech.

The Rev. Dr. Clemance read a paper on "The Obligations resting on the Churches and their Pastors in the matter of Evangelistic Agency." Two papers were then read on "Recent Developments of Evangelistic Agency," by the Rev. W. J. Woods and the Rev. J. Roberts, both of whom made especial reference to the work of the Salvation Army; followed by the Rev. J. G. Rogers, B.A., who severely criticized the proceedings of that body.

On the Thursday, the Rev. J. Mackenzie spoke upon the subject of the Bechuana mission, followed by the Rev. Dr. Bruce, who moved a resolution urging the Government to put a stop to the present state of things in that neighbourhood. The Rev. G. M. Murphy moved the previous question, but Dr. Bruce's resolution was carried by an overwhelming majority. The Temperance question was introduced by the Rev. Colmer B. Symes, who drew attention to the report of the Special Committee on Intemperance, adopted at the 1877 meeting, and moved a resolution calling on pastors and members of churches to consider in what way they could best carry its suggestions into effect. Mr. E. B. Dawson and Mr. Handel Cosham supported the resolution, and on the "suggestions" being read over, it was carried unani-

mously. After this, Dr. Hannay announced the presence of the Rev. A. F. Simpson, representing the Scottish, the Rev. J. Fordyce the Irish, and the Rev. E. Walker the New Zealand Congregational Unions; and the Rev. T. Spencer Forsyth, late Chaplain of Camden College, Sydney; all of whom, at the invitation of the Conference, addressed the meeting. A deputation from the Church of England, headed by the Dean of Bristol, was then received. After they had been introduced to the Chairman, the Dean spoke a few words of welcome to the members of the Congregational Union, and concluded by reading an address, signed by himself and fifty-seven of the clergy of Bristol. Canon Girdlestone, the Rev. E. A. Fuller, the Rev. C. J. Atherton, and other members of the deputation, also spoke. The Chairman, in a brief speech, replied to the good-will expressed by them for the Congregational Church; and then, on the suggestion of Canon Girdlestone, a hymn was sung by all present, and the Chairman pronounced the Benediction.

This closed the session of 1882; but in the evening of the same day the "People's Meeting" was held in Colston Hall, which was crowded in every part. The chair was occupied by Mr. P. S. Macliver, M.P., and the meeting was addressed by the Rev. Dr. Bevan, the Rev. Edward White, and Mr. Dale. And next morning a Communion Service was held in the Redland Park Church, at which the Rev. Dr. Allon delivered the address.

THE BAPTIST UNION.

The annual session of the Baptist Union was held at Liverpool, on the 2nd to the 5th ult., commencing with the public reception of the ministers and delegates, at St. George's Hall. On the Sunday, meetings for prayer to seek the blessing of God upon the various engagements of the week had been held in the Baptist chapels of Liverpool and the neighbourhood. After the reception there was an adjournment to the small concert-room, when addresses were presented by the Rev. H. S. Brown, the Chairman of the Lancashire Baptist Union, the Mayor of Liverpool, and by the Rev. T. M. McCallagh (Wesleyan), on behalf of the ministers of other denominations. The breakfast in aid of the Congo and Western Missions was held in Hope Hall on Tuesday morning, and the meeting on behalf of India and Eastern Missions in the evening of the same day. On Wednesday, the President, the Rev. J. Jenkyn Brown, took the chair at ten A.M. After devotional exercises, the President observed that he had desired to open the session without any formal addresses, so many and so important were the subjects to come before them, and so limited was the time; but in this matter he had not the courage of his convictions. He then proceeded to read an address on "Practical Aspects of Church Life." The Rev. S. H. Booth (in place of the Rev. W. Sampson, who was prevented by illness) read an abstract of the report of the Conference on Rural Churches, and the account of the finances of the Union; and thereupon a discussion was opened on "Rural Churches" by the Rev. W. R. Skerry. The Rev. C. H. Spurgeon preached in the afternoon (in Hengler's Circus) to a vast congregation, numbering not less than 6,000 persons. He chose as his subject the various kinds of prayer described by St. James, and his grand exposures of the false and glowing descriptions of the true in prayer were listened to with great attention. The evening session was confined to financial matters. The report of the British and Irish Home Mission was received and adopted, as also the reports of the Augmentation Fund, and of the Annuity Fund. On Thursday morning, the Rev. R. Lewis (Rochdale) read a paper on "The Duties and Responsibilities of Church Membership," urging that the primary obligation of a church member was to see that his fellowship was a reality and not a mere form, and that his personal service should be at the command of the church. The Rev. T. V. Tymms followed with an interesting paper on "Evangelistic Work in Large Towns." In the course of the discussion which followed, the Rev. C. H. Spurgeon said, while they removed all unnecessary difficulties in the way of joining the Church, let them insist that there should be an evidence of the work of Christ in the soul, and of a living faith in Him. During the morning, the President read a fraternal message from the Liverpool Christian Convention, then assembled under Canon Taylor. In the evening, at the close of the session, a Communion Service for the ministers and delegates attending the Conference was held in Myrtle Street Chapel.

CONGREGATIONAL UNION OF IRELAND.

The annual meetings of this Union were held in Cork from 19th to 21st September, and proved most successful. The Chairman, the Rev. J. Kydd, of Coleraine, was absent through serious illness, and in place of the usual address, the Rev. Dr. McAuslane, delegate from the Congregational Union of England and Wales, preached a sermon to young men. It is very many years since the Cork

Congregational Church has been as full as it was on each evening during the meetings, which were thorough Evangelical Alliance gatherings; the Presbyterian and Methodist ministers came with their people, and a good many belonging to the Episcopal Church were present. All denominations assisted in accommodating the ministers and delegates by receiving them into their homes, and this manifestation of sympathy was one of the most pleasing features of the gatherings. There was a very hopeful and encouraging tone in all the reports of work done, and of the condition of the churches. The report of the Executive Committee stated that, notwithstanding the general depression, none of the churches were in a worse condition than last year, and in many there was a marked improvement. Although the report acknowledged that there were chapels which have not been reoccupied, still there was hope that by degrees these places would be efficiently served, either by evangelists or pastors, and that new ground would be taken up as opportunities occur. A paper was read by the Rev. S. J. Whitmee on the "State of the Churches;" and as far as they went, the figures brought some interesting facts to light. Making allowance for unreported churches, the number of attendants corresponded with the recent census returns. It was found that about five-eighths of their people are usually found at the Sunday services, and that about one-third of the attendants are members. The number of Sunday-school scholars is about equal to the church membership, and there is one teacher to every ten scholars. At the public meeting on the Wednesday evening, the leading Wesleyan minister in the city presided, and amongst the speakers was the Rev. J. Douglas (delegate from the Congregational Union of Scotland). The meetings were brought to a close on the Thursday evening, when the annual sermon was preached by the Secretary of the Irish Evangelical Society, followed by a united Communion Service, presided over by the local pastor.

OPENING OF SELWYN COLLEGE.

The formal opening of Selwyn College, Cambridge, took place lately, when the installation of the Master (the Hon. and Rev. A. T. Lyttelton, M.A.) was performed by the Bishop of Ely. The College has been founded to commemorate the name and character of the late Bishop Selwyn, "as a loyal and distinguished son of the Church of England, as an example of manliness and simplicity of living, and as a great missionary bishop." At the uncheon which followed, the Master said that with regard to the College being a help to missionary work, the method had not been made quite clear to them. They stood in no distinct position in reference to it; but he might say that two large sums had been given solely for missionary work. His own suggestion was that they should found exhibitions or scholarships for those sent from the mission field to be educated. Of course there could be other scholarships. The College had at present no official connection with the University, but it was hoped that state of things would not be for long. What they had put over the gateway would, perhaps, best express the aim and object of the College—namely, "Stand fast in the faith, and quit yourselves like men." The Bishop of Winchester spoke of Bishop Selwyn as a friend he had known for half a century, first as a boy at Eton, then as a contemporary at Cambridge, and subsequently as a colleague on the Episcopal Bench. Such a man deserved a great memorial to be erected to his memory, and he (the speaker) rejoiced that this College had been erected to him. After speaking of the late Lord Lyttelton's services to the Colonial Church, the right rev. speaker alluded to the recent changes in the University statutes, and their effect on the religious element, but said he could not despair of the future of the universities and colleges. He, with the Bishop of Ely, could say there was a deepening of spiritual life and energy therein as compared with twenty years ago and more. The Bishops of Oxford, Lichfield, and Nelson, and Bishop Abraham and others, also addressed the assembly.

OPENING OF RIDLEY HALL.

This Theological Hall, being in part finished, was opened in January of last year, but it was always intended that the official opening should be deferred until the work was completed. That time has now arrived, and on October 18th the ceremony took place. The hall itself is a noble edifice, and will claim favourable notice even among the fine old colleges of the University. There was divine service in Holy Trinity Church, the prayers and lessons being read by the Vicar, the Rev. J. Barton, and the Rev. H. C. G. Moule, the Principal of Ridley Hall. The sermon was preached by the Rev. Dr. T. P. Boultbee, who took as his text 1 Kings xiii. 26: "It is the man of God, who was disobedient unto the word of the Lord: therefore, the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him." Upon the conclusion of

the service, the visitors were entertained at luncheon, and afterwards there was a meeting in the new dining-hall. Bishop Perry occupied the chair, and in opening the proceedings said he felt it a great honour to preside at the opening of Ridley Hall. They had great reason to thank God for the help they had received, and he hoped that what had been done might be regarded as an omen of the good they would yet be permitted to see. The real object which they had in view was to assist in providing a suitable training for candidates for the ministry; to provide them with a home where they might remain for a short time after taking their degree, and where they would receive assistance from the Principal in preparing for Holy Orders. The Principal, the Bishop of Nelson, the Rev. R. B. Girdlestone, Bishop Ryan, Archdeacon Richardson, and others, also addressed the meeting. At the conclusion, the Chairman asked all present to join with him in repeating the Lord's Prayer, and the proceedings terminated with the Benediction.

In the evening, a *conversazione* of graduates and undergraduates was held, when the Principal gave a most interesting sketch of Ridley's life, especially enlarging on the necessity of a verbal knowledge of the Holy Scriptures. The Dean of Canterbury gave an address on the study of Holy Scripture; the Bishop of Ballarat on clerical qualifications, based on his colonial experience; and the Bishop of Nelson touched on the fact of Ridley's change to reformed views, which might be an encouragement to some who, by the kindly sympathy they would meet with from the Principal, might themselves become established progressively in the truth.

THE LONDON MISSIONARY SOCIETY.

This society has recently been instrumental in sending out seventeen more labourers to the Lord's foreign mission field, whose departure lately was the occasion for an exceedingly crowded congregation in the Weigh House Chapel. The Chairman, Mr. C. E. Mudie, in a few opening remarks, said he was sure the Master's words, "Go ye into all the world and preach the Gospel to every creature," were even more powerful and pressing now than many years ago. Mr. Whitehouse briefly introduced the missionaries, and remarked that eighty-seven years ago the words, "Knowledge of Christ amongst the heathen," were inscribed on the society's banner, and those words were there still; and in pursuit of that motto, the seventeen persons before them, representatives of many branches of evangelistic work, were going to leave their homes. The Rev. J. Jackson Wray, an old missionary, who has laboured in the "White Man's Grave," delivered the valedictory address, encouraging the missionaries, from his own past experience, to remember that God was a sun and shield to all His true children, and was round about their path. He knew something of the dangers, and also of the compensations, of the missionary's life; for there was no more blessed work than to declare God's Word, the highest honour being, as John Wesley said, to preach it to those who wanted it most. In bidding them the most sincere farewell, he was reminded of the old Scotch saying, "He's weel guided whom God guides;" if God provided the fare for them, they must fare well. God had said, "I will be with you alway;" therefore their hearts should not be troubled. The Rev. C. J. C. New, of Hastings, pronounced the farewell prayer, commending those departing to the care of God, and invoking His sustaining grace upon them and those whom they would leave behind; and afterwards two of the number, who were about to resume labour in their old spheres, briefly addressed those present.

SUNDAY CLOSING.

A manifesto upon this subject has just been issued by the Sunday Closing Association, in view of the approaching Parliamentary session. It states that upwards of 400 towns in various parts of England and Wales have been canvassed to ascertain the opinion of the householders, with the result of having obtained in writing the verdict of one-sixth of the householders, showing eight in favour of closing public-houses during the whole of Sunday to one against it; and that 14,000 clergy and ministers and 3,600 magistrates have signed a declaration in support of the objects of the association.

BISHOP CROWTHER.

On Saturday, October the 14th, Bishop Crowther and his friends sailed from the Mersey, in the Lualaba, for Sierra Leone, West Coast of Africa, to resume his duties as Bishop of the Niger. The Bishop's visit to England has been of some months' duration, and he is taking back with him a quantity of printing material. Already he has printed the Scriptures in several native languages, and the present plant will, he believes, materially assist in the further propagation of Christianity in "the dark continent." There were a number of friends present to witness the vessel's departure, who expressed many hearty wishes for the success of his mission.

Monthly Survey of Missions.

CENTRAL AFRICA.

The Universities' Mission has sustained a great loss in the death of Bishop Steere, recently announced by telegraph. This mission, originated, by the suggestion of Dr. Livingstone, in 1859, is maintained by members of the Universities of Oxford and Cambridge, employing thirty-four European missionaries and twenty-six native evangelists. Its income for 1881 amounted to about £11,000 Its three centres of operation are the island of Zanzibar, the Usambara country, and the Rouvma district. It reports about 1,000 adherents, and that during 1881, 180 released slaves were taken in charge for a Christian training. This mission has done most efficient service in checking the slave-trade, having established a chain of stations along the old slave-trade routes from Lake Nyassa to the sea-coast. In Zanzibar itself, the old slave-market, where 30,000 slaves were annually sold, has been turned into a mission-house, school-house, and church.

The *Missionary Intelligencer* contains an interesting account of the troubles of the English Church Mission at Uganda for several months past. The fickleness of Mtesa continues, his conduct and his promises sometimes affording great ground for hope, but a trivial incident will often change his whole bearing. In September of last year the Arabs made a desperate effort to regain their influence. They represented to the king that the Europeans came only to eat up the country, and that they, the Arabs, were his only benefactors, bringing what others did not—guns, powder, brass and beads. On one Sunday, when the question of Christ *versus* Mohammed was to come for discussion before Mtesa, his chiefs went through the ceremony of swearing allegiance by prostrating themselves before the king, rolling their heads in the dust, while shouting "Nyanza." Mtesa asked Mr. O'Flaherty, "How do you like that?" He replied, "I do not like it at all! You are not God, that men should worship you." Mtesa finally granted liberty to his people to embrace any religion they liked. This was all that had been asked for, and for a week all went well. But at the end of the week, when Mtesa asked to have a house built of brick for his use, Mr. O'Flaherty incidentally remarked that in digging to find clay he might find iron and silver. Misunderstanding the remark, Mtesa went in great glee to his chiefs and wives, telling them that the Muzungu (English) had promised to find him silver, and now he would be rich. Afterwards it was in vain that he was assured that Mr. O'Flaherty had only said that *perhaps* he might find silver. He demanded that the silver be found, and accused the missionaries of breaking their promise. The executioners were called in, and for a time it seemed as if Mr. O'Flaherty would be beheaded. The peril, however, was escaped, by God's blessing; but the next week Mtesa decreed that all were to pray in the future "as the Arabs do." Two months later the king was in a much better mood, and some of the chiefs seemed impressed by the utterances of the missionaries. The outlook in December last was far more promising than it had been, and the missionary band, now soon to be reinforced, is full of courage and hope.

EASTERN TURKEY.

There has been a growth in all departments of mission work during the past year. A greatly-increased interest in education has been developed among the Armenians; the schools have increased in attendance, and improved in quality. The objection to education comes almost wholly from the Turkish Government, which fears that too much education will develop too great a spirit of independence; but the development of Armenian schools has stimulated the Turks to measures for the improvement of Turkish schools, and a strong organization has been formed having for its object the introduction of improved schools in different parts of the country. This is an encouraging sign; if not an indication, at least a forerunner of progress. A wealthy Armenian residing in St. Petersburg has set apart something like £50,000 to found for his countrymen an institution answering to a German gymnasium. Ten years ago he sent seven young Armenians to Germany to be educated, as a preliminary step. Most of them have now returned, and recently began to lay the foundation of a new institution, to be located at Erzeroum. It is proposed, if Government approval can be secured, to erect a building at a cost of about £10,000; meanwhile the work of education will be begun with twenty-five Armenian boys, chosen from different parts of the country.

PERSIA.

The Society for the Propagation of the Gospel established a mission in Persia in 1876. Their head-quarters are at Julfa, the Armenian suburb of Ispahan. The Rev. Dr. R. Bruce is in charge, with the Rev. E. F. Hoernle, M.D., as assistant. Dr. Bruce has been in England for some months, preparing the New Testament in Persian for the press. There are 9 native Christian lay teachers, 53 communicants, 150 native Christian adherents, 3 schools, and 204 scholars. Every Sunday morning there is a service conducted in Persian, but with the psalms and hymns in Armenian. The congregation consists mainly of Armenians, but on almost every occasion a few Persians are present. The society has determined to send out a third missionary to Persia, who will occupy Bagdad, which, though in the Turkish empire, is a place of great importance for Persian work, both as a convenient base for the south-western districts of Persia, and as being in the immediate neighbourhood of the sacred places of the Shiah Mohammedans, and therefore the resort of thousands of pilgrims from all parts.

THE TRANSVAAL.

The Free Church of the Canton of Vaud did not engage in heathen missions before 1869, although most of its members had taken a warm interest in the cause of Christ, and had contributed to the support of the existing societies. An unexpected opening was offered in May in that year, when two students of the Seminary at Lausanne besought the Synod to establish a mission, and offered themselves for the work; and in September the Synod appointed a standing committee of missions. The attention of this committee was turned to Africa as a suitable field, where several French Swiss were already engaged. To prepare themselves for their work, these two volunteers engaged in evangelistic labours in Vaud, so that when the Paris Missionary Society called for more labourers, the Free Church was able to offer its two candidates and to undertake their support, upon a system of informal voluntary co-operation. The two missionaries, sailing a few months apart, reached Bapedi-land, among the north-eastern tribes of the Basutos, in May, 1873. King Secocoeni, who had lately driven the Berlin missionaries and their converts out of his country, would not let them enter; and, at first, the Transvaal Government also hesitated to admit them, but afterwards gave them permission to settle in the district of Spelunken. It then became necessary to separate from the French missions, and the Synod in 1874 decided to conduct its work on an independent footing. The missionaries, accordingly, departed from their French friends in April, 1875, and, with two evangelists, engaged from among the Basuto converts, set out for their destined field of labour in the northern part of the Transvaal. Here they founded the station of Valdesia, among the people called the Makwaba, where a Basuto evangelist had already been at work for two years. The Makwaba were a people of quite a different character from the Basutos; not settled, and far less civilized than they. The first year's labours were prosperous, so that, when Christmas time came, the mission numbered about seventy persons recognized in the distribution of presents, and means had been found, through the native evangelists taught at the French stations, to extend the work to the Bapedi. A few months afterward, however, the Bapedi evangelists were expelled by the heathen chiefs, and the Boers of the Transvaal, having been excited to jealousy by the presence of the French-taught evangelists, concluded that the Swiss missionaries were one in interest with the French, and caused them to be arrested. They were released, after having been detained for a considerable time, on presentation, in their ordination papers, of evidence that they were really Swiss, and not French. The story of the progress of the evangelistic labours, of the working of the Spirit upon the hearts of the people, and of the gradual extension of the mission, is one of peculiar interest. At the Christmas festival of 1877, the mission included ninety persons. At the end of 1878, the native congregation in Valdesia, including those under instruction for baptism, numbered forty-three souls. The mission was afflicted with fevers during the whole of 1879, and the number of members of the families of the missionaries was reduced by death from ten to four. A new station was founded at Waterfall in 1880, the congregations often numbering as many as sixty persons. The station at Valdesia then declined, till it eventually became a subordinate station. This decline of Valdesia was, doubtless, partly owing to the sickness and disability of the missionary who had the charge of it; but was generally attributed to the want of a translation of any part of the New Testament into the language of the people; so that the natives had to depend on the version in Sesuto, which they understood but imperfectly. Their missionary had undertaken a translation, but his prostration had prevented his finishing it.

Miscellaneous.

THE REV. HENRY WARD BEECHER (the New York Correspondent of the *Standard* says) lately made a statement of his belief, and withdrew from membership of the New York and Brooklyn Association of Congregational Churches. He rejected the doctrines of the Atonement, of original sin through Adam, and of man's inability to obey the laws of God; but he believes in future punishment, and in the divinity of Christ. The comments which followed Mr. Beecher's declaration were, it is stated, most favourable to him, and it was remarked that there was no reason why he should resign. One reverend speaker gave it as his opinion that Mr. Beecher was as truly evangelical as any other minister. It should be mentioned that the Plymouth Church retains its connection with the Association of Congregational Churches.

SLAVERY IN EGYPT. — A communication has lately been issued by the Secretary of the Anti-Slavery Society, stating that the society has frequently been requested to advocate the return to Egypt of General C. G. Gordon, C.B., for the purpose of continuing the work he so successfully carried on against the slave-hunters of the Soudan until compelled by the opposition of the governing clique to resign his command. The society suggests that he would be far more usefully occupied in suppressing slavery in Egypt than in endeavouring to reconcile the conflicting interests of the British, Dutch, and natives in South Africa.

THE OPIUM TRAFFIC.—The *Friend of China* says it is reported, on what seems good authority, that the Indian Government have accepted the "principle" proposed by the Chinese Envoy, that the opium trade shall be gradually extinguished by mutual consent during a fixed period of years, at the expiration of which time it shall wholly cease to exist. The *Indian Witness* says the pressure which shall compel action must come from Great Britain.

THE RESTORATION OF THE JEWS.—The *Emigrant*, the organ of the Central Committee at Galatz of the Roumanian colonization societies, states that twenty one persons from several towns in Roumania have sailed from Galatz for Palestine. The commissioners sent by the society to Palestine, for the purpose of surveying the country with a view to colonization, report that land is easily procurable in the north, where it is most fertile. The proprietors of land, generally, are not desirous of parting with their soil, but in the northern districts, where Greek settlers speculate in land, plots are always to be had. In Syria, the Society has just purchased a plot of land in the neighbourhood of Beyrouth. More land is procurable in the district lying between the Lebanon and the Anti-Lebanon. The commercial prospects of the country, too, are described as very good, and it is anticipated that the colony about to be planted will prove one of the most prosperous in the country.

AN AFRICAN PRINCE.—The son of the late King of the Limba Territory, Western Africa, is at present in this country, under the care of the Rev. J. Booth, who is about to return to his work as a Wesleyan missionary in that district. The young Prince is about sixteen years of age, and is said to be an intelligent and consistent Christian. His uncle, who is acting as Regent, has engaged to build a chapel, at his own cost, for the Wesleyan missions.

GROWTH OF PROTESTANTISM. — When Luther began his Reformation, 80,000,000 out of 100,000,000 who owed allegiance to Christian rulers were under Papal rule; the remainder, chiefly under the Patriarch of the Greek Church. In A.D. 1700, the Roman Catholic peoples had increased to 90,000,000, the Eastern Christians to 33,000,000; while those of Protestant faith were numbered 32,000,000, or about one-fifth of nominal Christian people. In 1800, there were under Protestant Governments, 194,000,000; under Papal, 134,000,000; and under Governments owning the Greek Church, 60,000,000. In 1876 the record stands as follows: Under Governments professedly Roman Catholic, 181,000,000; Greek Church, 96,000,000; and under rule professedly Protestant, 408,000,000.—*N.Y. Christian Intelligencer.*

THE BRITISH TROOPS AND THE HOLY CARPET.—The Rev. Dr. Begg, preaching in Edinburgh on Sunday, said that in doing homage to the Holy Carpet the British army had been called upon to practise one of the grossest forms of idolatry in the world; it was a fearful injustice to the soldiers of Britain that they should be required to do a thing so degrading as that, and the British Government and people were responsible unless they disowned the act.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

The first meeting of Council after the usual vacation, was held on Thursday, October 19th, Mr. Alderman McArthur, M.P., presiding. After the Chairman had read a passage of Scripture, the Rev. H. E. Brooke offered prayer.

NEW MEMBERS.

The following persons were unanimously admitted to membership, viz. :—

James Butcher, Esq., Chiswick.
Rev. Walter S. Wright, Norwich.
Rev. T. T. Dilks, Norwich.
J. Muir Grant, Esq., Norwich.
Rev. John Aldworth, Norwich.
Rev. J. Patteson, Norwich.
Rev. H. Steward, Norwich.
Mrs. Mumford, Norwich.
Miss Ludlow, Tunbridge Wells.
A. T. Fordham, Esq., Rochester.
Mrs. W. Smith, Rochester.
Miss Corfield, Shirley.
Rev. W. F. Kimm, Trunch.
W. Fowler, Esq., M.P., London.
Mrs. Fowler, London.
Col. Van Heythuysen, London.
Rev. Albert Young, Greenwich.
Rev. John Harrison, D.D., Askern.
Miss Harlow, Ashbourn.
Miss Ellen Fry, Teignmouth.
Rev. Lethbridge C. E. Moore, Sheringham.
Mrs. Bell, Tottenham.
Miss Bell, Tottenham.
Mrs. Osborne, Tottenham.
Rev. H. O. Allbrook, Tottenham.
Mrs. Allbrook, Tottenham.
— Cohen, Esq., Tottenham.
Mrs. Cohen, Tottenham.
Miss Bulland, Tottenham.
Miss Mundy, Tottenham.
Mrs. Spiers, Tottenham.
Miss Spiers, Tottenham.
Miss F. Spiers, Tottenham.
Mrs. Joseph Howard, Tottenham.
Mrs. Green, Tottenham.
Miss Wilbrahim, Tottenham.
Mrs. Swete, Tottenham.
Mrs. Boddy, Tottenham.
Miss Daniels, Tottenham.
Miss Walkington, Edmonton.
Mrs. W. Richards, Upper Clapton.
Mrs. Sutton, Clapton.
Miss Sutton, Clapton.
Miss M. Sutton, Clapton.
Miss Rickman, Croydon.
Miss Barton, Croydon.
Rev. Dr. Moulton, Cambridge.
Rev. John Barton, Cambridge.
Mrs. Barton, Cambridge.
Rev. T. Graham Tarn, Cambridge.
Rev. J. W. Silcox, Cambridge.
Rev. C. Harrison, Cambridge.
Rev. J. T. Lang, Cambridge.
Rev. H. C. Moule, Cambridge.
Geo. Barker, Esq., Cambridge.
Hon. G. Waldegrave, Cambridge.
Mrs. Nichols, Cambridge.
J. Chapman, Esq., Cambridge.
Mrs. Chapman, Cambridge.
A. Graham, Esq., Cambridge.
Rev. R. Black, Cambridge.
Professor Babington, Cambridge.
Mrs. Babington, Cambridge.
Mrs. Humphrey, Chingford.

DEPUTATION WORK.

Lieutenant-General Field reported that, between the 11th and 17th of October, he had visited Norwich, Cromer, and Cambridge. A public meeting, at which the Mayor presided, was held on the evening of the 12th, at the former city. A resolution was proposed and carried unanimously for the formation of a branch of the Evangelical Alliance at Norwich, and a committee representing the various Churches was appointed. At Cromer, Dowager Lady Buxton very kindly convened a drawing-room meeting, on the 13th ult., at her residence, which was well attended; and at Cambridge, by the kindness of the Rev. J. and Mrs. Barton, on the 16th, a second drawing-room meeting was held, at the close of which many friends gave their names for membership. On the evening of the 16th, an opportunity was also afforded for an address on the Alliance, at a large meeting in the Town Hall; and during the deputation's visit, on two occasions addresses were given to many of the undergraduates of the University. On the 5th of October, General Field also gave an address at a drawing-room meeting which the Vicar of Tottenham, the Rev. H. McSorley and Mrs. McSorley very kindly convened at their house. The friends were much interested in hearing of the work of the Alliance, and many joined as members.

OBITUARY.

Reported, death of the Rev. Dr. Kirkpatrick, of Dublin, one of the oldest members of this Council. The Secretaries were instructed to convey to the bereaved family the warm sympathy of this Council.

ANNUAL REPORT.

Draft of the Annual Report was submitted and approved, and ordered to be presented to the Conference at Leicester.

SECRETARIAL VISIT TO SCANDINAVIA.

Mr. Arnold gave a report of his late mission to Sweden, Norway, and Denmark, in reference to the proposed General Conference in Stockholm. [Extracts from this Report will be found in another column.]

The Council expressed their warm appreciation of the zeal, tact, and judgment with which Mr. Arnold had conducted his deputa-

tion work; to which, under God, they thankfully attribute the removal of many serious difficulties, and the prospect which may now be hopefully entertained of the General Conference meeting at Stockholm in September, 1883.

LEICESTER CONFERENCE.

The completed programme of the approaching Annual Conference was submitted and approved.

It was reported that Lord Polwarth's recent illness necessitated his abstaining from public engegements for some time, and his lordship regretted that he would, therefore, be unable to fulfil his engagements at Leicester.

THE LORD'S-DAY IN EGYPT.

Communications were read from the Revds. Dr. Lansing, of Cairo, and Dr. Hogg, of Upper Egypt, appealing to the Council to seek to secure, under the new arrangements in Egypt, freedom from Sabbath labour for the Government employés in all departments in that country.

The Council resolved that the whole subject should be brought before the Conference in Leicester; and that, in the meantime, a memorial to the Secretary of State for Foreign Affairs should be prepared for adoption by the Conference.

PROCESSION OF THE "SACRED CARPET" AT CAIRO.

The Council were led seriously to consider the reports which have appeared in the public prints with reference to the part taken by British generals and soldiers in the late procession, at Cairo, of the emblem of the Mohammedan faith, "the Sacred Carpet, or Covering for the Kaaba," at Mecca. To recognize in this public manner a thing sacred to the Moslem worship, and to compel our soldiers to give military honours to the same, the Council cannot but regard as dishonouring to God, who has so recently and mercifully restored peace and order in Egypt, through the British arms. Our brave Christian soldiers have also had violence done to their religious convictions, and have been humiliated; and it appears to the Council a solemn duty, at the approaching Annual Conference, to bring the whole matter before the assembled brethren, in order that a united protest may be forwarded to Government.

SECRETARIAL VISIT TO SCANDINAVIA.

The following are extracts from Mr. Arnold's report, presented to the Council on October 19th:—

"In submitting to the Council a report of my lateet mission to Sweden, I may be permitted to refer to the communication received from the Stockholm Committee in June last. In this letter, while thanking the Council for deputing their Secretary to visit Sweden on the subject of the proposal that the next General Conference of the Alliance should be held in Scandinavia, the Swedish Branch accepted the responsibility of convening the Conference, but specially requested that the Secretary should again visit them, with a view to completing the necessary arrangements for the proposed Conference. The Council having consented, and the request from Stockholm being urgently repeated, I arranged to spend two or three weeks in Scandinavia, with a view, if possible, to complete this work before our Annual Conference in Leicester.

"Again I went forth, feeling totally unequal to the task assigned me, but encouraged by the assurance that many members of Council, and other friends of the Alliance, were following my mission with their prayers that God would guide and direct all the steps for His own glory. I can now thankfully acknowledge that these prayers have been answered."

Before proceeding with a brief record of his work in Sweden, Mr. Arnold referred to several important communications which he had received from foreign branches previously to his leaving England:—

"The United States Branch, by their Secretary, the Rev. Philip Schaff, D.D., LL.D., most cordially enter into the proposal, and promise hearty support and a delegation from America.

"The French Branch, through the Secretary, Pasteur Theodore Monod, express their hearty sympathy, and will do their part to make the Conference a success.

"The President of the German Branch, Count Bismarck-Bohlen, writes to the Secretary in London as follows: 'I would not forbear to express my joy that it is intended for next year to choose Stockholm as the place of meeting of the Alliance. I hail this as a particularly joyful event, and I hope there will be a numerous gathering of the German friends, as there is a community of race and religion between us and the Swedish people which binds us together in more than one respect.'

"Colonel Von Büren, President of the Swiss Branch, writes as follows (and, as the last General Conference of the Alliance was held in Switzerland, the letter will have special interest): 'Dear Sir and Brother,—Your valuable letter of September 6th I have at

once placed before the Bernese Committee, which is at this time entrusted with the management of the Swiss Branch of the Evangelical Alliance, and deputed to express to you, besides our thanks for your important communication, our heartfelt joy that the dear brethren in Sweden have determined, please God, to receive the General Conference of the Evangelical Alliance in their capital next year. We well remember the debates which preceded the Conference at Basle; it was a happy time, of much labour, indeed, but also of much joy and blessing. The dear brethren in Sweden who now undertake this labour will also experience the joy and the blessing. Our faithful Lord, in whose name the Alliance is founded, knows how to overcome all difficulties. There rests a special blessing on the unity of those who believe in Him. In His high-priestly prayer, in the 17th chapter of John, the Lord himself repeatedly says that it is His will that all whom the Father has given Him should be one, even as He and the Father are one. To cherish and proclaim this oneness above all the barriers which human imperfection has erected with regard to the different views concerning mere external things, is the great and glorious task of the Evangelical Alliance; and the more upright and faithful the spirit is that animates it, the greater will be the blessing flowing from the General Conference. The love of the brethren belonging to the different denominations will then also prove steadfast in the future. We can testify from our own experience of the preciousness of this love, and we greatly rejoice to see from your communications that our beloved brethren in Stockholm are animated by the same feelings, and that they carry out the Alliance not only in theory, but in reality. Will you, dear Sir and Brother, during your intended visit to Stockholm, express to the brethren there our warmest sympathy and our heartfelt thanks for their generous intentions? It will be our happy duty to accept their invitation next year, and to send a deputation to Stockholm. We commit everything to the Lord, who doeth all things well.'"

It was thought desirable by the Swedish friends that a special effort should be made to interest Norwegian Christians in the proposed Conference. For this purpose two or three days were spent in Christiania, where Mr. Arnold was met by the Secretary of the Swedish Branch, Mr. K. A. Andersson, who is most devoted to the cause, and rendered on this, as on the previous occasion valuable service. Visits were paid to several of the leading Christians, and a meeting was held in the Moravian Church, Pastor Sturjohann, a Lutheran, presiding. Some twenty-five theologians were present, and many lay friends. Mr. Arnold gave an address fully explaining the principles and work of the Alliance, Mr. Andersson acting as interpreter. Much interest was shown in the proposal for a Stockholm Conference, and at the invitation of the Chairman, the audience rose as an expression of gratitude to the deputation. This meeting was reported in the newspapers, and with very favourable comments.

"I then proceeded to Gothenburg, where a drawing-room meeting had been kindly arranged at the residence of Miss Rudebecke. Some seventy or eighty ladies and gentlemen assembled, and great interest was shown by many of the friends present in the address of the deputation."

Before proceeding to speak of Stockholm, where much time was devoted to maturing the plan for the meetings of Conference, and in organization for the carrying out of the arrangements, Mr. Arnold gives an account of his visit to Copenhagen, where he spent two or three days.

"In May last, when I was passing through Denmark, I had the pleasure of meeting, at a private gathering, some of the principal clergy and laymen of Copenhagen. On the present occasion a public meeting was arranged, and the beautiful Mission Hall, recently opened, was kindly placed at our disposal by the authorities of the Lutheran Church. Some 500 persons were present, and evinced warm interest in the proceedings. The beloved and now venerable Dr. Kalkar presided, and delivered an admirable address on Christian union, referring also in warm terms to the history of the Alliance, with which he has been identified since its formation. I then spoke of the aims and the work of the society, seeking to remove the many misapprehensions which seem to exist all over these Northern countries regarding the scope of the Alliance. My address was interpreted by Dean Vahl, who most kindly came to Copenhagen for the purpose. The rev. gentleman also spoke briefly himself, heartily commending the principles enunciated in the previous addresses. By request of the Chairman, the whole assembly rose to express its approval of the proposed Stockholm Conference."

The revered Dr. Kalkar, who is now in his eighty-first year, anticipates taking part in the gathering next September, and he has intimated his intention of delivering a series of addresses on the Alliance, which will doubt-

less do much to increase the interest already awakened. With the Corresponding Committee appointed in May last, it may be considered that the Alliance has now in Denmark a nucleus for wider efforts in the future; and it is gratifying to observe that the newspapers referred favourably to the meeting.

Most valuable service was again rendered by Mr. Olof Hansen in arranging the meeting and otherwise.

"I was strongly urged, before leaving Copenhagen, again to visit the Crown Princess, who received me so graciously in May last. Her Royal Highness most readily gave me an audience, without the formality of an appointment; and I found the Princess even more warmly interested than on the former occasion. Papers which I had forwarded had not only been read, but were evidently understood and appreciated. It is an encouraging thought, in connection with the future of Christianity in Denmark, that one placed in such an exalted position should be so pronounced a Christian, and so willing to show her sympathy with such a movement as the proposed Conference."

Speaking next of Sweden, the report refers to the fact that there is a widespread misunderstanding of the principles and work of the Alliance, and also much misrepresentation, coupled with fear, regarding the issue of an intermingling of Christians of various nations and churches such as a General Conference produces. On the part of many of the Lutheran clergy there is a feeling of hostility towards the Dissenting bodies, while the latter in many instances reciprocate this feeling.

Mr. Arnold's report then touches upon the several meetings held in Stockholm in connection with his visit. "Pastor Wadström, one of the Court Preachers, and Mr. K. A. Andersson kindly convened drawing-room meetings, when there were large gatherings of ladies and gentlemen, including clergy and influential laymen. A public meeting was held in one of the largest Lutheran churches, kindly placed at our disposal by the esteemed pastor, Mr. Beskow, who also took part in the proceedings of the evening. At this meeting there were present nearly 2,000 persons, who seemed deeply interested. Both at the private and public meetings I spoke on the subject of brotherly love, and the duty of Christian union, as well as upon the work of the Alliance, and the plan for the proposed Conference. The testimony was general that these gatherings had awakened widespread interest in the objects of the Alliance. One of the meetings was well reported in several of the newspapers, both religious and secular, and the great advantages of the proposed Conference, from their point of view, were forcibly commended."

In addition to these assemblies, Mr. Arnold had several opportunities of meeting with the Committee in Stockholm, from the members of which he personally received much kindness. Considerable time was also devoted to visiting some of the leading Christians—pastors and laymen—in and around Stockholm, as well as in the university city of Upsala. "A visit was also paid to Bishop Beckman, of Skara, one of the most beloved and revered prelates of the Lutheran Church, whose active co-operation in regard to the Conference it was considered most important to secure. I am happy to be able to report that the Bishop, acceding to the request made to him, has kindly consented to preside at the opening meeting of the Conference, and deliver the address of welcome. This decision, taken after full consideration, and expressing the Bishop's warm sympathy with the proposal for the Conference, has given much satisfaction to the friends of the Alliance, while it has caused some surprise in other quarters, where it had been assumed that none of the leading Lutheran clergy could be induced to identify themselves with the Alliance. It is not expected that more than a very few of the dignitaries of the Lutheran Church will take part in the Conference; but there is little doubt that some who now stand aloof will eventually unite with us when they find that all the arrangements for the Conference are definitely made. Several influential clergymen suggest the postponement of the meeting for a year, on the ground that the Convocation of the Swedish Church takes place in Stockholm at the same time. This objection has been fully considered, and the advice of other influential persons sought; the result is that many deem it to be an advantage rather than otherwise that the fifteen bishops and an equal number of clergy who will be sitting in Convocation in Stockholm, in the early days of September, 1883, will have an opportunity, if they feel so disposed, of attending the Conference of the Evangelical Alliance. It is quite certain that a postponement, while it would considerably interfere with plans already made in several countries in view of the Conference being held in 1883, would at the same time afford the opportunity for further requests for delay on the part of any who are now unfriendly to the proposed gathering."

While there are difficulties still to be encountered, there are many signs of God's

blessing in opening the way and removing obstacles. Some of the results already attained are very gratifying. Widespread and general interest has been awakened, which will increase as the arrangements are developed; and the press seems to be alive to the importance of the undertaking, and comments upon it in a friendly spirit.

Mr. Arnold then gives an account of his interviews with some of the Governmental authorities. "The Staat-holder (permanent Lord Mayor) of Stockholm, Baron Ugglas, received me most cordially, and entered into an interesting conversation regarding the scope and the prospects of the Conference. He thought that Sweden was highly honoured in being selected as the place of meeting for such an international Conference, and he could conceive of nothing but good resulting from the visits of Christians from many lands for such high purposes and plans as are embodied in the programme for the Conference. Baron Ugglas then kindly stated that he had no doubt the free use of the beautiful suite of rooms in the Exchange Building could be obtained for the morning and afternoon meetings of the Conference, and he would gladly use his influence for this purpose. This offer is a most generous one, and the Committee in Stockholm will thankfully avail themselves of it. For the evening meetings, Pastor Beskow has kindly offered the use of his large church.

"I also had an interview with the General Director of State Railways, who received me very courteously, and had evidently followed with much interest the newspaper reports of the meetings which had just been held. After learning further particulars, he kindly promised that visitors to Stockholm for the Conference should have return railway fares at half-price over all the State railways in Sweden; and, further, that he would use his influence to secure a similar concession in regard to the State railways of Norway. The Minister of Worship (Baron Hammershalt), who also received me kindly, was friendly and interested.

"On the occasion of my former visit I had the honour of an interview with the King, and her Majesty the Queen granted me a private audience, when I had the opportunity of fully explaining the plans for the Conference. Her Majesty's deep interest in the matter was then most distinctly expressed. During my recent stay in Stockholm the Queen was very unwell, but I received, just before leaving the city, a communication from her Majesty expressing the hope that she would soon be able to see me. I replied, stating that I was compelled to leave Stockholm the next day for public engagements in Copenhagen. On calling at the Palace to inquire after her Majesty, I found that she was still suffering; but so warm is the Queen's interest in a movement which is intimately associated with Christian life, that her Majesty, dispensing with all formalities, came from her sick-room in order to hear of the progress of arrangements for the Conference. The Queen welcomed me most graciously, and again expressed her cordial sympathy with the movement. Though evidently weak, her Majesty spent half an hour in conversation with me upon the subject, and heartily thanked me for my visit. I could not but feel greatly encouraged by this interview, following so closely upon the other indications of God's favour to which I have already referred."

In addition to the numerous Alliance meetings, Mr. Arnold was invited to give Gospel addresses in various places. The report closes with a detailed reference to the difficulties which may yet have to be encountered in carrying the arrangements through successfully. "Some of these difficulties it is not easy to realize without a knowledge of the present state of religious affairs in Sweden; but the Lord, in whose hands are the hearts of all men, can remove all obstacles, and that He will do so, in answer to the many prayers which have been offered, and will continue to be offered, by believing people in this and other lands, we may confidently expect. The blessing and help already vouchsafed in the steps which have been taken, give us the earnest of what may yet follow. The very existence of such difficulties as have been referred to is surely a proof of the need for such an assembly of Christians in Sweden, while it also proves the necessity for continued prayer that the blessed influence of the Holy Spirit may be abundantly realized. That the Conference will be largely attended by Scandinavian Christians as well as by foreigners, and that it will be a great blessing to the country in which it takes place, there is scarcely room for doubt. The subjects already selected for addresses have been chosen with special reference to the present religious condition of Sweden, and this programme has elicited the warm approval of Christian people both within and without the circle of the Alliance in that country. As the number of distinguished foreign Christians who may take part in the Conference will, no doubt, largely influence many of the Lutheran clergy in deciding to be present, it is gratifying to

know that so many of the European and other branches are already taking the matter up warmly."

The Stockholm Committee have undertaken a responsibility which they do not feel equal to bear, alone and unaided; but they ask the support and sympathy of the whole Alliance in the important duties which now devolve upon them, and they appeal specially to the British Council, which, from its past experience and its permanent organization, is able to render much-needed help. It will be the privilege and happiness of the Council to co-operate with the various branches on the Continent and in the United States in seeking, by God's blessing, to bring the whole arrangements to a successful issue.

QUARTERLY CONFERENCE IN THE ALLIANCE ROOMS.

The usual quarterly conference for spiritual edification was held in the Council-room at the Alliance House, on Friday, September 29, when there was a large attendance. The Rev. H. W. Townsend gave the address. He said:—

The subject for our conference to-day is so vast that we could not, during the limited time at our disposal, even enumerate, much less discuss, the many bearings of "The Believer's standing, walk, and service in Christ"—a subject which is really as vast as immensity, as great as omnipotence, as broad as eternity; for it is "Christ in us" both here and hereafter. I would, therefore, suggest that we should rather restrict ourselves to *one* aspect of this great truth—viz., "Christ in us, our wisdom;" and that we should, in reliance upon the guidance of the Holy Spirit of prom,se, consider the believer's standing, walkt and service, as far as they refer to this poin. The salvation which God gives to man is not a merely momentary transaction; it is "everlasting life," and, as such, has its past' its present, and its future. This threefold division is capable of many illustrations. Take, for instance, the deliverance from the curse of sin; it has been gained *in the past* by the crucifixion of our Lord. He *was* wounded for our transgressions, He *was* bruised for our iniquities. Its first acceptance is a past transaction to all true believers; then *its present aspect* is the daily cleansing referred to in 1 John i. 7; its future, the absence of sin in heaven. "There shall in no wise enter into it anything that defileth" (Rev. xxi. 27). Or take the subject of the Christ in us as the secret of the Christian's power. We each, as poor, powerless sinners, have in the past been tenderly invited to take hold of the strength of the Almighty, that we might receive power to enter upon this state of grace (see Isaiah xxvii. 4); and when the believer has put off the old man and put on the new, he is called on to manifest the "exceeding greatness of His [God's] power to usward who believe" (Eph. 1). This is the believer's present salvation from "every power of the adversary;" and apprehending this truth, we become more than conquerors through Him. And, again, when weary of the toil and incessant battle with sin here, we look forward to the heavenly home we are told of, our pleasantest anticipation is the absence of weakness, of weariness, and of failure in our heavenly service of the King. In the same way, "Christ our wisdom" may be received in its past, present, and future aspect. Take the past aspect of Christian wisdom to the believer. At one time he was foolishly opposed to God—blindly, madly satisfied to live in darkness, and to walk on the broad road; but he learnt the great truth, that salvation was to be obtained only through the way devised by Omniscient wisdom; and although not *many* wise of this world are called (1 Cor. i. 26), yet the fact remains that the way of salvation is true wisdom, to be found among true believers; and that men of the highest talents, of the greatest intellect, are ready to give a reason for the hope that is in them, with meekness and fear (1 Peter iii. 15). This work is ably taken up by a branch of the Evangelical Alliance—viz., the Christian Evidence Society—and it is surely the duty, as well as the privilege, of every Christian to take his part in it. I would, however, rather ask you to consider to-day the subject of "Christ our wisdom" as a present salvation.

In 1 Cor. i. 30, we are told that Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption. We all accept this truth as regards redemption, and of late much attention has been directed to the subject of "Christ our sanctification." Do we as literally believe that "Christ Jesus is made unto us wisdom"? Do we use this great gift? Do we live up to our privilege in this matter? If not, how can we offer to our God acceptable service? Surely the Christian requires true wisdom and spiritual understanding (Col. i. 9) before he can be "strengthened with all might" (verse 11), and before he can use God's "glorious power"! Is it not evident that the Christian is given,

and ought to receive, wisdom as truly and as literally as forgiveness or power? Who can place a limit to the command and promise coupled in James i. 5? Have we, then, received and used this great gift in our past lives? Wisdom, as God's gift, is a wondrous privilege; but its use is a duty. The believer who fails in this respect is not merely weak; must we not say, he is unfaithful? For we are plainly commanded (Eph. v. 15) to see that we walk circumspectly; and again (verse 17), "Be ye not unwise." May the Lord give us grace to see what is our duty, and to act in accordance with His will in this matter! Can anything be more plain than this which the Word of God says concerning "Christ our wisdom"? Must we not, then, ask ourselves, Do we accept this truth? do we live up to it? Surely this is a most important, and a most practical question. It is not for us to judge others, but we ought to learn by their experience. We must all have been at times painfully conscious of the want of wisdom among many Christians. How many lack wisdom in dealing with their children! How often do we see parents stiff and hard with their children in religious matters, making the name of Christ an offence to them, driving them away from the loving arms which are held out to embrace and to bless them! All this with the most honest but cruelly mistaken idea as to what the Lord wills. And, on the other hand, how often do we see parents conformed to this world in dealing with their friends or children—parents not satisfied to wait until their children must meet with the temptations of the world, the flesh, and the devil; but themselves becoming tempters! Oh, may the good Lord keep us from leading either our own or any of His children into temptation! May He keep us from offending one of these little ones! I would ask, May not the Christian, knowing something of his own folly and weakness, or rather, ought he not to expect to be given wisdom to act aright in these matters? Let us not, then, be satisfied with looking at the faults of others; but let us rather come humbly to the throne of grace, and ask Him—who giveth to all men liberally, and upbraideth not—to give us that grace and wisdom which He has promised to bestow. One word more as to the way of obtaining this grace—"Christ in us, our wisdom." There is a very close parallel between the Lord Jesus Christ and the Holy Scriptures, between the written word and the living word. Would you enjoy the presence, the power, the wisdom of the living word; then "let the word of Christ dwell in you richly in all wisdom" (Col. iii. 16); for, as the Apostle says, the Holy Scriptures are able to make even a child "wise unto salvation through faith which is in Christ Jesus."

The meeting was then thrown open, when other brethren spoke briefly on the same subject, and all hearts were moved and strengthened.

EDINBURGH BRANCH.

The following minute upon the resignation of John Hoyes, Esq., Treasurer of the Edinburgh Branch, was adopted at a recent meeting of the Committee in Edinburgh: "The meeting received with very deep regret the decision of Mr. Hoyes, that, in view of the state of his health, he felt under the necessity of asking the Committee to release him from the office of Treasurer of the Edinburgh Branch, which he had held for so many years. The meeting, in accepting Mr. Hoyes' resignation, resolved to record their very cordial sense of the deep obligation of the Edinburgh Branch to Mr. Hoyes for his long and faithful services as Treasurer, and for the deep and practical sympathy which he has always manifested in every effort to promote the objects of the Alliance. The Committee desire to associate Mrs. Hoyes with this record of their appreciation and esteem, and to express the obligation under which the Edinburgh friends of the Alliance are placed to her for many acts of hospitality through a long series of years."

IRISH BRANCH.

A special meeting of Council was held on Tuesday, September 19th, to consider the question of issuing a protest against the opening of the Exhibition on Sundays. Paul Askin, Esq., J.P., occupied the chair.

The meeting was opened with reading the Scriptures and prayer. After deliberation, the following resolution was unanimously adopted:—

"That we have heard with the deepest regret that the Exhibition now being held in this city has been opened to the public on the Lord's-day, all the more as no similar Exhibition, held within the United Kingdom, has ever been opened on that day. Believing that the fear of God and the keeping of His commandments lie at the basis of all true national prosperity, we cannot but regard the systematic and organized desecration of the Sabbath, which has been increasing of late in

this country, and of which the opening of the Exhibition is a fresh instance, as hostile to the highest and best interests of our people, and fitted to bring down the judgment of God upon the land. Further, we rejoice in the conviction that in uttering this protest we are giving expression to the sentiments of multitudes of Christian people in the community, of every class and creed."

It was agreed that a copy of this resolution be published in the principal papers throughout the country.

OBITUARY.

The Irish Branch of the Alliance has recently experienced a great loss in the death of the Rev. Dr. Kirkpatrick, one of its Vice-Presidents. He had attained to the great age of eighty-one years. Until recently, his remarkable vigour of mind and body encouraged his friends to hope that he had still several years of usefulness before him. He was in charge of the principal Presbyterian Church in this city for a period of fifty-three years. Though warmly attached to his own denomination, he was ever ready to extend the hand of fellowship to every servant of Christ. He joined the Evangelical Alliance at its formation, and was one of the original committee formed to give effect to its objects in this country. Until his death he continued unabated in his attachment to its principles, and was ever ready to support it by his influence and advocacy. He did much by his Christian courtesy and urbanity of manner to promote its spirit within the sphere of his extensive labours. His sufferings at the end were great, but he was sustained by the faith which he had so long and so earnestly preached. He was almost the last of a band of prominent Christian men of various denominations, who, for a space of almost two generations, gave strength and lustre to the cause of evangelical truth in this country.

At a meeting of Council held on Tuesday, October 5th, the following resolution was unanimously adopted :—

"That this Council take the earliest opportunity of giving expression to the great loss which they have sustained in the death of the Rev. Dr. Kirkpatrick. He was one of the founders of the Alliance in this country, and continued till the close of his life to take the warmest interest in its proceedings. As one of its Honorary Secretaries, and subsequently a Vice-President, he freely gave to it the benefit of his matured wisdom and calm and balanced judgment. In public and private, his life was a daily manifestation of the truly Catholic and Christian principles which he professed, and his memory will be long cherished with affectionate regard by his fellow-labourers in his Master's service."

It was agreed that a copy of this minute be sent to the bereaved widow and family.

RELIGIOUS LIBERTY IN AUSTRIA AND BOHEMIA.

The Rev. James Pirie, missionary of the Free Church of Scotland at Prague, writes as follows, under date October 12 :—

"I am glad to see that you have warmly taken up the cause of religious Dissenters in Austria, as chiefly represented by my friend, the Rev. A. W. Clark, and the congregation at whose head he at present stands. Might I say that I am the representative of a mission—that of the Scotch Free Church—which has been longer at work in Prague than the American Mission, and which, in the person of my predecessors and myself, has been engaged, side by side with the American missionaries, fighting the battle of religious liberty in Austria? My predecessors and myself have always conducted an English service in the forenoon—the only English service in Prague—and in the afternoon, a German service for any persons willing to attend. The difference between our work and that of the American missionaries has been that, while they have gone on to found a Dissenting congregation, we have never sought to do this, but have conducted our work so as merely, directly and indirectly, to be helpful to the congregations of the Lutheran and Reformed Churches by law established in Prague. Our difficulties, however, with the authorities have just been the same as those of our brethren who wrought on another foundation. The German services of my immediate predecessor were stopped more than once, and in the four years during which I have been labouring here they have been stopped twice—in 1879 for almost a whole year, and again quite recently—along with those of our Bohemian, friends whose cause you have so kindly espoused. Might I ask that you do not forget that we also are engaged in seeking to do the Lord's work in Prague, that we are suffering in like manner with our brethren for Christ's sake, and that we, as well as they, need encouraging acknowledgment from you, and also your valuable advocacy? Two years ago, you will perhaps remember, I wrote

to you on reading how jubilant the members of the Alliance were at their annual meeting over the change that had been wrought by the visit of the deputation of the Alliance to the Emperor of Austria. I said I thought they were not really aware of the actual state of matters here, else the joy with which the annual meeting broke up would have been considerably qualified. I stated, what is perhaps not generally known yet, that, before holding a public service in either of the languages of the country, we missionaries must, on every occasion, ask leave of the police in writing, sending in at the same time notice of the text on which we were to preach; that a police officer, whom we had to pay handsomely, was present at every service; and that we dared not lift our hands when pronouncing the Benediction, because our assemblies were allowed only on the ground of the law for public meetings, and that the lifting of our hands to bless would constitute the meeting a divine service, which could not be allowed to foreigners or Dissenters of any kind in Austria! I may add, that this state of matters obtained until lately, when, as already told, our services were stopped altogether—a step, after all, as you will see, only from bad to worse. You will remember that you did not deem it prudent at the time to publish these facts, after the recent assurances of full amendment that had been made at the Austrian Court tothe deputation from the Alliance. Can there be any prudence in withholding them now!"

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 18, 1882.

	£	s.	d.
J. Ogilvie, Esq., and Mrs.	0	10	0
Newcastle Branch, per R. Waiters, Esq.	3	19	6
Rev. T. White	0	2	6
W. H. Tarrant, Esq.	0	5	0
C. W. Early, Esq.	0	5	0
C. J. Shubrick, Esq.	1	1	0
John Griffin, Esq.	0	10	6
Rev. J. T., Mrs., and Miss Davis	0	10	6
N. Howse, Esq.	1	1	0
C. Early, Esq.	1	1	0
A. J. Stocks, Esq.	0	5	0
J. Miller, Esq.	1	1	0
Hy. Wardle, Esq., and Mrs. Wardle	5	2	0
Torquay Subscriptions, per Col. Martin	3	11	9
Miss A. E. Gray	0	5	0
Rev. J. Wilkinson	0	10	6
Miss Cornford	0	2	6
Rev. John Bogue	0	10	6
Rev. B. W. Savile	0	10	6
Rev. W. J. Roome	0	5	0
Mrs. F. L. Southam	0	2	6
Lady Alicia Blackwood	1	1	0
W. J. Johnson, Esq.	1	1	0
Miss Hanbury	0	3	0
Jno. Somerville, Esq.	0	5	0
The Misses Harrison	0	10	0
General and Mrs. Carr Tate	2	0	0
Miss F. Ditmas	0	2	6
Major-General Pierce	1	1	0
Mrs. W. Roberts	1	0	0
Rev. J. Kelly	0	2	6
Mr. Alderman Angove	0	10	6
Rev. Allen T. Edwards	1	1	0
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